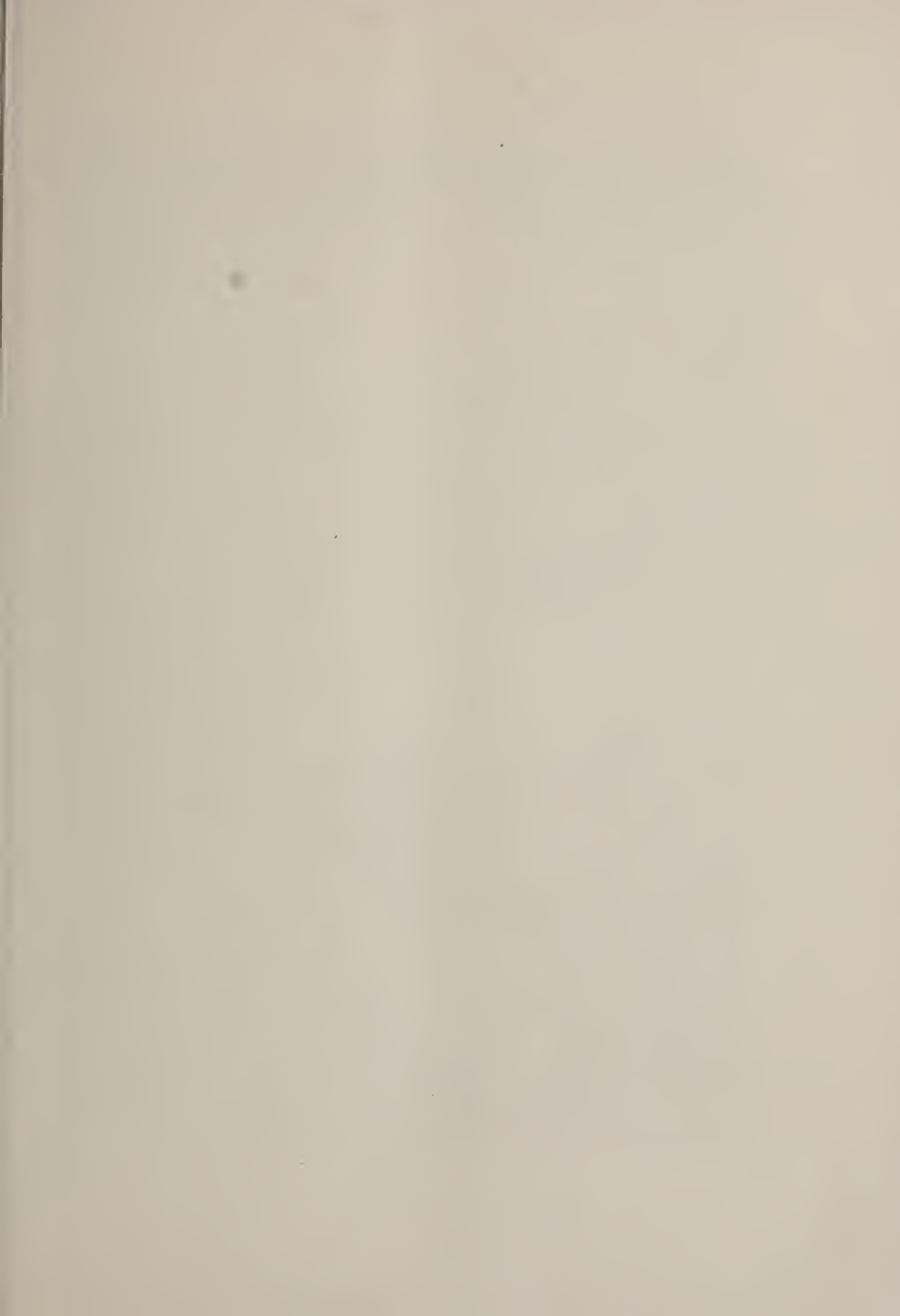


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FOUR GENERATIONS TRAINED AT UDUVIL.

Life and Light

Vol. XXXIX

FEBRUARY, 1909

No. 2

We were rejoiced recently by a call from Miss Caroline E. Bush, returned last autumn from Harpoot. Though far from strong, this veteran **MISSIONARY** missionary is in fairly good health. She plans to spend the **PERSONALS.** coming few months with relatives in Newtonville, Mass. Though not sent out by the Woman's Board, the going home of two missionaries will bring to many a sense of loss. Mrs. Charles Hartwell, of Foochow, mother of Miss Emily Hartwell of the W. B. M. I., now working in that city, died December 7, 1908. Many will rise up to call her blessed.

Mrs. Simeon Callhoun, who labored for twenty-eight years in Syrai, spent the last eighteen years of her life with her daughter, Mrs. Ransom, in the Zulu Mission. For sixty years she was a missionary, and in all those years she gave light and blessing in wide circles of influence. She died in early November, 1908.

You will remember that by the law of the post office department we must cut off all subscribers who do not renew within four months after their

TO OUR subscription expires. We do not want to lose you, and we **SUBSCRIBERS.** hope that you do not want to spare **LIFE AND LIGHT.** So please renew promptly. Also, please help us to gain new friends. An interested reader is the best agent possible. Our offer to send the magazine free for three months to anyone who will promise to read it still holds good.

The sale of prayer calendars thus far has been very gratifying, and our stock is almost exhausted. Those wishing one for themselves or friends will do well to order promptly. Price, 25 cents; by mail, 30 cents.

A new departure in our Friday meeting is the giving half an hour on the first Friday of each month to the study of successive chapters of *The*

STUDY IN OUR *Nearer and Farther East.* Able leaders who have **FRIDAY MEETING.** made special study of the book illuminate its pages, and suggest methods easily adaptable to auxiliary meetings. That this study meets a felt want is proved by the largely increased attendance on

those mornings. Leaders of auxiliaries especially find it helpful to see how a chapter may be well handled even in half an hour, though we always wish for more time.

Remember that the contributions from the Branches must bring us \$120,000, annually, to carry on our present work. The gifts for the regular

OUR pledged work in the month ending December 18th amounted to TREASURY. \$8,686.10, making the total for two months \$12,798.92. Two months are one sixth of twelve months, but this sum is far short of one sixth of \$120,000.

We are very thankful that through earnest effort by our Branch and auxiliary officers, joined with real sacrifice by many givers, we were able to make our usual appropriations for 1909.

A conference of officers and delegates of Woman's Boards of Foreign Missions of the United States and Canada will be held under the auspices INTERDENOMINATIONAL of the Congregational Board, at Park Street Church, CONFERENCE. Boston, February 24th and 25th. Seven such conferences have already been held: five in New York, one in Toronto, and the seventh, three years ago, in Nashville, Tenn., in connection with the Student Volunteer Convention. The officers and other delegates who attend do not form a legislative body, but improve the opportunity for conference upon various matters of common interest to all the Boards, with free interchange of fact, opinion and suggestion.

A STIRRING AMONG MOSLEMS

It is to be expected, however, that every aggressive work on the part of Christians will be met with fierce opposition from Moslems. Persecution and even martyrdom may follow the faithful preaching of the gospel. Already there is apparently a general movement among Moslems to oppose Christianity and Christian governments. If not promptly checked this may lead to disastrous consequences. In Egypt, Turkey and Morocco the signs are ominous. Telegrams from Morocco tell of preparations for a holy war, which is announced to begin very soon. The situation is very delicate, and calls for prayer and caution, but no cowardice. Prompt and firm measures taken in time by France and Great Britain may save much ultimate suffering. There have been many threats that any British or American action against the Sultan of Turkey would lead to a general Moslem uprising.—*Selected.*

UDUVIL SCHOOL TO-DAY

BY MISS HELEN I. ROOT

(For nine years missionary in Ceylon)

IN the stone-towered church of Uduvil there is a memorial tablet to Eliza Agnew. Across the road in the little cemetery is Miss Agnew's grave. Early in each school year the new girls are taken over there by the older students some Sunday afternoon, and they are told of her and other missionaries now long at rest. The lesson of their life and love for Christ and Ceylon is made plain, and after a hymn the girls kneel about the graves in prayer. This has often seemed the sweetest of memorials, but the best, the truest is the school itself.

The Uduvil Girls' Boarding School, that felt so deep an impress from Miss Agnew's character, was in her day a small home school where every life could be directly touched and moulded.

It has grown, as everything alive must do. Now more than two hundred girls share its home life, and the one plain common sense course of study has grown into three separate ones in accord with the plans of English educational officials. But to-day, no less than thirty-five



UDUVIL MEMORIAL CHURCH

years ago, a wonderful work of character building is going on. Everyone who comes really to know this beautiful school feels its power, and longs to have its influence more widely extended.

Can we imagine for a moment what it means to the daughter of a heathen home to come into the Uduvil School? Before she ever reaches the compound she has been well warned by her anxious parents to pay no heed whatever to any religious teaching which she may hear. Precisely so a good Protestant family might trust a daughter to a convent, with some misgivings and many warnings. She has been further fortified by various Hindu rites, certainly the ceremonial bath and the smearing of the sacred ashes in three lines across her forehead.

At first the child shrinks from all the strange faces and from the stranger white folks, and parting from the home friends is just as hard for her as for any petted American schoolgirl. But within a few days she is beaming, and shows herself a happy, busy little girl. Usually the newcomers are about ten years old, though every term quite a number of older girls join one department or another.

The new girl finds plenty to do. And here the Agnew traditions help her. At the very time when Mary Lyon was working out the principles



UDUVIL GIRLS' SCHOOL

of domestic co-operation, so long used at Mt. Holyoke, a very similar plan of work by "circles" was developing at Uduvil, where it is used successfully to-day.

So Muttamma (Pearl-Mother), finds her place, and probably at first she will only have to roll up her sleeping mat every morning with pillow and quilt inside, and put it in its proper place and then dust part of a room or a veranda. There are more than two hundred of the girls, remember, and that means a very careful division of labor. It means careful supervision, too, and one of the most surprising things at Uduvil is to see the matron,

herself a graduate, calling the girls to account for the work each morning. She will say, "The girls appointed to sweep the class rooms may rise." They rise. "Those who have done their work properly and have put the brooms in their places may sit down." And they do not all drop. One or two perhaps stand, and if they have no good explanation to offer are roundly reprimanded before the whole school. It is part of Uduvil's honor system, part of its training in thoroughness and truth.

When the new girl has found her place as to work and play and lessons and meetings—they seem to her innumerable—a new factor begins to have



LANDSCAPE AT CEYLON

its influence. During the very first week of her school life some older girl came to her at the sunset hour, and said to her, using the sweet Oriental expression, "Little sister, won't you come with me for a few minutes?" Then they went to a quiet corner, and the older girl repeated to her some Bible verse, explained it perhaps, taught her to say it, and then, kneeling down, prayed for the little stranger. This occurrence is daily repeated, and its influence can hardly be overestimated. It may be a good many weeks before our little Muttamma will pray for herself, but usually she is touched

by the "elder sister's" kindness, and almost always the story of Jesus wins her interest, and she is glad to learn more about him.

As she goes on in the school life her lessons grow harder, more work is expected of her, there is more to tell the home friends when they come on a Saturday to bring her a basket of home goodies—fruit and cakes and popped rice and flour and eggs. Every day in classes she learns more of



RADIANT FACES AT UDUVIL



PUPILS AT UDUVIL

the Bible, every evening at sunset some one lovingly explains the matter to her, every week she hears new Christian truth, and it all seems good to her. She may be frightened at the thought of that Hindu home, and she may not soon be willing to face its storm of displeasure, but anyway she loves to hear of Christ, and she drifts along till some day the truth grips her life, and she gives herself to him for all time and for eternity.

It is one of the loveliest sights in the world, that dawning of the Light of Jesus in one of those little brown faces. They are such dear children, so simple and trusting, and so changed by his love. And they are face to face with problems so unspeakably hard. They do not often suffer actual persecution. Their parents are usually devotedly fond of them, but still they must bear for years daily, persistent opposition, and in many cases systematic unkindness, the more severe in proportion to their faithfulness to their Master.

One of these little ones had been repeatedly whipped at home for refusing to wear the marks of the Hindu god Siva, the sacred ashes. She sat on my lap just before going home for vacation, and said, "Ammah, when you told us about Jesus and the little lambs did you mean me?" I told her: "Yes, dear. You love him, and he has promised to take care of you." But, she whispered, "I wish then, Ammah, he would take care of me so I wouldn't be hurt." When I reminded her how gladly he bore pain for her, and pointed out that only in some such way could she possibly convince the home people of the reality of her faith, she went off with a smile, saying, "I'll try to bear it gladly."

Miss Susan Howland succeeded Miss Agnew, and with various helpers, now with Miss Julia Green, has carried on the school ever since. It is a much more complicated business now; the school is four times as large, the course three times as complex, the duties of financing, providing clothes and food, caring for the sick, and even discipline, formerly attended to by the missionary and his wife residing at the station, have all been turned over to the ladies in charge. But it is a post of splendid opportunity.

There are other mission boarding schools in the Jaffna district, our own at Udupiddi and others carried on by English missionaries. Yet it is certainly true that no one of them has a hold on the affections of the whole people like this dear old school of Miss Agnew's and Miss Howland's long service.

MISS ELIZA AGNEW

(For nearly forty years at the head of the Uduvil School)

BY MISS HELEN I. ROOT

TRADITIONS have grown up about Miss Agnew's memory. Not many actual recollections can be elicited from her few remaining pupils, all old, enfeebled women now. Out of all the minor qualities these two emerge in the memories of those who knew her, her intense prayerfulness, and her uncompromising opposition to evil.

In her later days, Miss Agnew was very deaf, and as she always prayed aloud, and could no longer hear her own voice, the prayers were often heard all about the compound. How the people revere her memory! How they love to speak of her constant, earnest prayerfulness! How implicitly they believe that God honored, and is honoring to-day, those brave, pathetic prayers of her old age.

When Miss Agnew was nearly eighty, she prepared to lay her burdens upon younger shoulders. But the one thing she still wished to do was to visit her former pupils in their homes and deliver a last message.

One who went with her upon this mission says it was positively terrifying to hear her fearful denunciations of sin, and her faithful pleading with those whose lives were wrong. So stern, so uncompromising, so broken hearted for those who had denied her Lord.

It ought to be stated here, for the benefit of any girl who might say "No" to God's call to India or China because she "could never learn the language," that this grand old woman, this queen among foreign missionaries, this "mother of a thousand daughters," never acquired the native language so as to use it freely. Words she knew, and some phrases, and could understand more than she could speak, but she never was able to understand a sermon in all those forty-three years of service.

Even with that great handicap how much more she accomplished, for the world's saving, than many a gifted linguist satisfied to be one of thousands of struggling teachers in America.

FAMOUS DAYS IN CHINA

BY MISS BERTHA P. REED

THE city of Peking moves softly, as in the presence of death, for two lie dead in the palace, and sadness has spread from there over high and low. There is an unwonted quiet everywhere, even though the streets are full of people, and all thoughts center upon the one topic.

We had known that both the Empress Dowager and the Emperor were ill, and all last week there were rumors and suspicions that one of them, at least, had died. But often events in the palace are concealed from those outside, and it was impossible to get any definite information; yet we noticed that many troops were being brought to the city, and soldiers and police were marching through the streets much more than usual, as if to show how strong they were. At last, on Sunday morning, the fifteenth of November, it was announced that the Emperor had died on Saturday, and

Monday the city was told that the life of the Empress Dowager came to an end on Sunday afternoon.

One wonders much about these last days of the Emperor. A prisoner most of his life, except for those few months of rule which ended so disastrously, he has had a full share of sorrow. His real thoughts and feelings must still remain a secret. In his island prison, in those days of 1900, some one found a Bible in his room. Does that mean that he gained comfort from its thoughts and sought help from above? Who shall answer? There is an edict just out, purporting to be his farewell message, and probably representing his thoughts truly, which tells of his deep sorrow over the sufferings of his people in the famine, and of his hope for his country's progress under the promised constitution. We remember, as we look back, that whatever has been heard of him, there has been nothing evil or wrong. And so he has passed on, a character of mystery, the hopes and plans and sorrows of his heart remaining his alone.

As one goes about the city, one sees everywhere evidences of mourning. Usually the chief decoration color on the streets is red. The shop signs often have the characters on a red background; strips of red paper, with quotations of lofty sentiment, are pasted beside doors and over them; and dangling bits of red cloth in front of many shops announce their business. But now no spot of red may be seen. The signs are painted a dark purplish blue, the red paper has disappeared, and all the red cloth has been changed to dark blue. We see a change in the officials. The buttons, showing their rank, have been removed from their caps, and they are wearing garments lined with sheepskin, with the white fur outside, something never seen at any other time. They have a white coarse mourning garment which shows below this. The women have put aside the gay flowers for their hair, and wear only somber colors. The police, and all others in employ of the government, have a white band on one sleeve.

The schools are all noticing the time of grief, most of them closing for the week. We have closed for part of the week, feeling that at this time especially we show our sympathy with the country. As singing and ringing of bells have been forbidden for a time, we are conducting our meetings without singing, and our church bell is quiet for this week. In all the Christian schools, this time is being used for special meetings for prayer for the country at this time, and many petitions arise for the new rulers.

The foreign legations as a body go into court mourning for the month of special mourning prescribed by the court, and the missionary body will probably follow them in this, for in all ways we would show our regard for the customs of the country in which we live.

Many things are forbidden during the three years of mourning to come, the most noticeable being weddings with the red sedan chair and music. The three years ends in twenty-seven months, as that includes a part of the third year, but in that time there can be no wedding in a Manchu family; Chinese families may hold them after a hundred days, but they must be very quiet. A few days of grace were allowed before the official mourning began, and for four days there has been a great rush of weddings, red chairs covered over with blue cloth going through the streets day and night, carrying brides on their unexpectedly hurried trip to their new homes. In one way it has been a help to the people, for the weddings have had to be small and quiet, and they have saved much money with no loss of reputation. But in the months to come we shall greatly miss the sight of the gorgeously embroidered chairs and the gay banners preceding them.

The next question is, to whom will the power go. Prince Ch'un, the younger brother of the Emperor, has been appointed Regent, and his son, a child of six, known now as P'u I, is the new Emperor. Prince Ch'un was sent to Germany several years ago with the apology for the death of Baron von Kelleter, so he has seen something of other lands. He is said to be progressive and modern, and the choice seems to be approved by all. If the power can pass on quietly to him, it will be indeed a triumph for the power of the Chinese government. So far there has been no disturbance here except runs on the banks for the first two or three days, so that special guards of police were stationed at each one, and the city is very quiet. We wonder if still newer days are coming to China, and what new progress they will bring to her, and still more earnestly do we ask the God of nations to watch over her, and lead her through this time of further transformation.

PICTURES OF VILLAGE SCHOOLS IN THE MARATHI MISSION

BY MRS. HANNAH HUME LEE

PART II

THE Aditwar School is situated in a Mohammedan section of the city, and occupies two pleasant rooms in the house of a Mohammedan. One of the older pupils named Supa, who had been attending regularly for some time, suddenly stopped coming. I enquired of the calling woman what the reason was. She told me with a very matter of fact air that the landlord had asked for the hand of Supa, and since the betrothal had taken place Supa was ashamed to come to the house in which "he" lived. Fancy a

girl in America being ashamed to see "him," or to go to "his" house. (You know that the women of India usually refer to "the other side of the house" or to "him," when they wish to refer to their husbands.) After the marriage I had no idea that Supa would attend school. But I was pleasantly surprised to find that a mild suggestion from me took root; and the Patil (headman), being an intelligent man who speaks English, was quite willing that his girl wife should be educated. So now Supa, who lives below, can slip up the back stairs, and learn reading, writing and



SCHOOL AT ADITWAR

arithmetic, and what is more, the beautiful stories of One whose tenderness for those who sit in darkness is matchless.

Supa and the other children, with some little brothers along with their sisters, all sit on strips of coir matting along the sides of the room; all except dainty, aristocratic Sugra. She has a pillow provided by her parents, and beside her a tiny brass cup full of water, with which to wash her slate after she has laboriously filled it with the fifty-two letters of the alphabet, in script and in printed letters. While the other little girls usually come with frouzzled hair, and sleep not yet washed out of their eyes, Sugra is usually

neat as a pin. The dainty shawls thrown over her head, and the variety of her costumes bespeak a home of plenty, and also tease my imagination as to the conditions of her home life. I have wanted to see her mother, but have not yet been inside her house. When I first went into the schools I used frequently to go into the girls' houses, especially on the errand of truant officer to look up absent members. But experience showed that the parents did not care to have me exert a personal influence on the attendance of their daughters. "If we choose we'll send them, and if we don't choose we won't send them," is their attitude. I soon learned that the good offices of the calling woman were more effective in the homes, and mine in the school-room.

However, the calling woman does sometimes take me into the girls' homes, where I want to make friendly enquiry after sick ones, or where she thinks I can persuade some careless parent. Two or three such visits I made to the home of Rosha, the brightest of all the girls in the Aditwar School. The first time I was received by the three wives in the house. I had to go through a catechism beginning with, "What is your salary?" But the object of my call to persuade Rosha's mother to send her back to school was unachieved. She had no control over the matter. I should come again when "he" was at home. I was not used to calling on the male members of the families, and so rather dreaded an interview with "him." But thinking it was worth while I tried again, and was rewarded with the promise that Rosha should come half the day in the mornings. In the afternoon she must go to the school where Urdu (Persian) is taught, that she might know her own language (Hindustani), for she was betrothed to a Mohammedan. The thing, however, which pleased me most was to find large pictures from the Sunday-school rolls, and smaller cards fastened up all over the walls of Rosha's home. She had received the small cards for regular attendance, and the large ones for repeating all the Golden Texts for a quarter's study. Since then I have seen Rosha looking out shyly from the bars of the Urdu school window, or met her less abashed in our schoolroom. Since the plague she has moved away altogether. The pictures sent from America to use in our Sunday school have been most welcome and useful, and I should be glad of as many more as may come.

We asked the school to come over to Mrs. Sibley's compound that we might take a picture out of doors. The girls came over quite cheerfully, for having one's picture taken is for them quite an event. Later, however, it appeared that the parents were troubled over their children's having done such an irregular thing as to go to the mission compound, and many were kept out of school. Nevertheless when the day came for giving candy all

around, the children were nearly all in their places. Candy giving day is a helpful factor in the attendance, and the last time the candy for the schools cost only forty-nine cents, while each and every child went home with a cornucopia of bazaar candy tightly clasped in their little hands.

GOOD WORD FROM JAPAN

BY MISS ADA B. CHANDLER

[During Miss Daughaday's furlough Miss Chandler has carried on her important work in Sapporo.—ED.]

I WANT to thank all of the ladies most intensely for the privilege of staying longer in this most delightful work. The money has again come, if I can only use it wisely; though really everything seems to be increasing in cost, instead of coming back to the cheap prices before the war. The Emperor has sent out a writing to all the people to live more simply and to work more earnestly. He does not often send word to the nation, but when he does it is most carefully observed. The Rescript of Education is read with the greatest reverence at all school ceremonies.

One step just taken is in advance of some nations; it is the entire prohibition, all over the country, of betting at the horse races. All classes were entering into this with the greatest abandon, and the most noted men said it was necessary to encourage having a better breed of horses, which is certainly needed. But the minister of justice has taken a most decided stand, saying it is contrary to the new code of laws, and the horse-breeding department will hereafter be connected with the army. Of course many are opposed to this sudden movement on account of great losses, but as a nation they very quickly respond to such laws. Not receiving the large indemnity they expected at the close of the Russian war has been a great disappointment. It has kept them very humble, and caused them to work very hard; so the pride and glory of their victories has been greatly lessened.

A short time ago there seemed danger of a financial break, all over the country, but a new cabinet was formed, putting the power into the hands of Count Katsura, who had the charge of affairs during the war, and at once he took such a firm stand that there seems to be no more uneasiness among the people and confidence is restored. But it does not ease the taxes, nor lower the prices of goods; and it has always been the policy of Japan to make foreigners pay heavily for their privileges. Still the protection to life and work is very great—such perfect freedom to go and come and work everywhere, and always most carefully protected by the government.

I have continued the work during the summer, as in the Hokkaido it is the pleasantest season. Although this year the heat was great, it is still very different from the south, where one feels obliged to flee to the mountains. One result of the summer classes was the great interest taken in Bible study by one of the teachers from a small village on the coast. A number are given two months' vacation to come to the Normal to study, and so keep these village schools up to the times. This man's wife had heard of Christianity here in Sapporo, but he had never had an opportunity of studying it before, and there were no others who knew about it. He took Testaments home with him, and hoped Dr. Rowland would be able to come to his village and baptize both him and his wife.

Another instance was that of the English teacher at Normal, who thought of going to Tokyo to study, but finding he could come here often, remained through the vacation. Now, at the beginning of the new term he has arranged an English Club at the school, and invited me to teach them the Bible. I supposed he wanted stories, taking Moses and David instead of George Washington, etc., but he said some of the teachers would join the class and he wished me to teach the Gospel of Luke, as I do in the Bible class at the house. Will you not pray most earnestly that these teachers of others may be most deeply impressed by the wonderful teachings of Christ. This young man is not a Christian. Once, after listening to one of the most noted Buddhist priests at his school, he said he worshiped the truth, and when I tried to find out what he understood by truth, his ideas seemed very vague. Another said he could not be baptized because he could not believe in the personality of God. How could I explain it? I turned to the first chapter of Genesis, and there I found, as I had never so distinctly noticed before, that indelibly stamped on every verse was one thought, that the Christian God was a living Being. "God created; God made; God said," etc. So last Friday I spoke to them about it and begged them most earnestly to worship the truth, but in the form of a living Being, for God is truth, and in the person of the Lord Jesus Christ who said, "I am the way, the truth and the life."

When I have leisure from the classes, and it is pleasant, I go out selling Testaments for 5 sen (2 1-2 cts.), and giving away tracts. The courtesy and politeness with which all receive makes this work a great delight—although sometimes I think "to-day I cannot do it, I will only take a walk." Last Saturday a woman bought one, and I asked if she knew about Christianity and she said, "Oh, no, but my son goes to the high school, and his friend bought one of you"—so she bought this one. One is shocked at the number who say they have never before heard about Christianity. I often

give tracts and sometimes sell Testaments to those coming from the country with wood, vegetables, etc. Two teams stopped; one man said, "You have given me a tract, won't you give the other man one?" I sold to a young man sitting by the wayside tending the cattle, and saw one running and screaming, but not thinking it was for me hastened on; finally this one with a blackened face overtook me and begged for some more tracts; he had bought a Testament before.

One day a young man on the street came running back and begged me to carry some Testaments to the prison. It seems he belonged to a lawyer's family and had just been pardoned out. He bought eight Testaments and gave me the names of the prisoners. The mayor's son, who was here during his vacation from the University of Tokyo, went with me, taking a card of introduction from his father. He talked most earnestly to five of the men, who very gratefully received the Testaments and tracts. But another day I went with my helper, hoping to see some of the women. I did not have the mayor's card, and could not get the names of any of the women, so I could not even leave tracts. The officers were very busy attending a meeting, and they said the New Code of Laws was very strict. The mayor's son helped me in another way. He is studying law. After selling Testaments for some time, I saw something which made me feel I had better get a written permission from the mayor. So his son said he would see that I got it. But there were many delays; all were busy with the financial troubles, the breaking of the banks, so I could get no permission. At last the young man said that as it was not for commercial purposes they could find no law against it. So, while I was seeking a written permission for myself in Sapporo, word came that freedom was for all throughout the country. So the thought came to my mind, which I had read about answers to prayer, "While we are thinking pence, God is thinking pounds."

Another day in the street I met a young lady who did not know about Christianity, but was glad to talk. I asked her to come to Sunday school, and the next morning she started from her home at six to be here in season. Then she wished we would come and talk with the children. It is a village an hour's distance, where the only work just now is that of the Mormons. Every Saturday afternoon I go with my helper, and as the days have been most delightful we have gathered the children under the trees. Some twenty have been waiting for us every time about half way down, and over fifty in the village. They listen very quietly and like to sing the hymns. I do not know what we shall do when it comes cold and stormy. At the house of this young lady the grandfather is very much opposed to

Christianity. The son cannot come because he must be the head of the family. One of the older sisters goes to a Buddhist school, and she asked the priest, but he said she must not listen to the talks from the Bible. One little girl brought a Testament and had learned the Lord's Prayer to recite. She said her brother had been to Miss Daughaday's classes, but was now ill at his home. I found him and he was so grateful for what we were doing for the children. At the other place where the children were waiting for us, I found another young man who has also attended these classes. So I think it was largely due to his influence that they wait so eagerly and listen so earnestly.

For the last few Sundays, after the men have had their Bible talk here at the house, we have gathered in the small boys playing in the streets, and they seem very happy in singing the hymns and reciting the Bible verses. Most of the children, and indeed many of those who study the Bible at the house, are not connected with church work. It is a great question to know how to get them into the church life. A number went at the time of the revival meetings; some were baptized and all were deeply touched. There were forty-eight baptisms at the church, among them some of Mrs. Rowland's King's Daughters.

Oh, will you not pray that those men who seem to be so earnestly studying the Bible may come out strong, earnest Christians. Mrs. Sakaoka, of whom I have spoken, whose grandfather was head of a Buddhist temple, and whose husband was much opposed, comes often. He is a professor at the University, and has been sent by the government to the United States and Europe to study. Their little girl died quite suddenly, and he said at the time, "We had hoped she would grow up a Christian." When he bade us good-by he said, "I have given my wife perfect freedom. Please do all you can to help her to be a Christian." We do not always know what it means to give up their religion. My helper said that although she and her brother could be Christians, her oldest brother must remain Buddhist, as he must keep up the different ceremonies at the graves of the ancestors. So he did not dare to study Christianity, but lately his wife has been studying the Bible with the mother, and he has been reading it, and came to many of the revival meetings.

And so I might write many most interesting instances that I meet with from day to day. And so I do entreat that the ladies who so kindly collect the money that the work may go on, will add to it their most earnest prayers, that the Spirit may come in great power.

It is better to build a life than to make a fortune.

THE NEW TURKEY IN MONASTIR

BY MISS MARY L. MATTHEWS

(Teacher in the girls' boarding school, W. B. M. I.)

WE heard that the Constitution was to be proclaimed at noon, and the police went from door to door to tell people not to be afraid when they should hear the cannon. Miss Pavleva and I wished to go to see the procession which was to pass down one of the main streets, but I had let our *kavass* go with some of his friends, and we did not see women on the streets, so we thought it was not just the time for us to be abroad. We sat in her room overlooking the street, and watched people hurrying off in the direction of the government buildings where the procession would form, or toward the barracks, not far from here, where the proclamation would be made. It seemed that every man and boy had gone, and then a number of women passed. Then we started out and hastened to the barracks. On the drill-ground were thousands of people, waiting for the great event. The procession had begun to arrive, and we saw cavalry, infantry, military cadets, and members of the Young Turkey committee, and other revolutionists, gather there after passing through streets packed with spectators. Officers on horseback waved their swords and there was plenty of shouting and cheering for liberty!

The center of attraction was the spot where two cannon had been placed so that the boxes came together and formed a platform. Upon this stood the leaders of the new movement, with representatives of the other nationalities in the country. After the proclamation was read, and approving remarks had been made by the other representatives—Greek, Bulgarian, Servian, etc.—a Turkish *hodja*, or priest, led in prayer, responses being made by the faithful, who spread out their hands and said, "Amen!" Cries of "Long live liberty!" "Long live our native land!" "Long live the nation!" were heard everywhere. Then the cannon pealed out freedom. People were overjoyed. They talked of freedom, equality and brotherhood as never before. Turks and Christians embraced and kissed each other on the streets, wherever they happened to be. Perfect order prevailed everywhere in the city.

At about two o'clock all the prisoners were released, not only here but throughout the *vilayet*. Can you imagine the joy of being set free when one had been condemned to one hundred and one years in prison? There were a good many such cases. We saw some who passed the school on their way home or to go to their friends, and it was a touching sight. While we have no part in politics, we could not help rejoicing with

the people at the change which had come in such a wonderful way, so suddenly and so peacefully. The proclamation was made here without waiting for permission from Constantinople. The army, as well as the revolutionists outside of it, demanded the Constitution, and they meant to have it. It seemed too good to be true, that what the Powers had failed to accomplish had been done by the Turks themselves, and in such a spirit of "fraternity and equality" with the Christian population. There is much to commend in the new administration, and we feel that a fair chance should be given the Young Turkey party to carry out their plans without interference from other countries.

In Constantinople the American schools are full, and ours might have a larger enrollment were it not for two circumstances. One is the fact that the other schools in the city, of nearly all the nationalities, take pupils for less than no pay! That is, the schools often give inducements to parents to send their children to them, and the promise of free dinners, or of hats (which are not commonly worn by girls yet) will often weigh more in the minds of the family than the advantages of a school where tuition is charged.

The other disadvantage this year is the prevalence of scarlet fever, which has had its own way in this city for more than a year, with no precautions required by the government. One of the best doctors in the city tells us that he had forty-five cases of it in July, and there were five hundred in all. We had not supposed there were so many cases in the summer, for it was so much less prevalent than in the winter that the druggists told us there was not much. The doctor estimates six hundred deaths from this disease in a year or two. There are no statistics to be had, but I should suppose there had been a third as many cases as there are houses in this city of about forty-five thousand people. With no quarantine, no disinfecting, and with public funerals, it has been necessary to keep our girls in very closely, and not to allow them to receive guests. They have been very good about it and are grateful for the care taken of them. You may be able to understand why we do not want many pupils from the city this year. We could have had a dear little class of kindergarten children had we felt that it was safe for our boarders to have them in the same yard. We dare not let them come to the orphanage for lessons either. If we could vaccinate against this fever, what a blessing it would be. How it can ever die out here, I do not know. It has spread to the villages and towns around, of course; it could not be otherwise. I was told of a girl who had it, and while recovering wrote to a girl in another town, telling of the strange disease she had had and enclosing a sample of the desquamating epidermis. Her friend

soon had an abundance of the same kind. About ten days ago we feared we had a case of it in the house, but the doctor came and relieved our fears, saying it was not that but another kind of rash; you may be sure we were very thankful.

WORK REMAINING FOR US

THE title of the concluding chapter concerning the Moslem world in *The Nearer and Farther East* is, Work that Remains to be Done. To read of the vast regions and populations where Islam still holds undisputed sway gives one an overwhelming sense of perplexity and impotence. We cannot face so great a task.

It may be well for us Congregational women to narrow the field and ask what part of all this belongs properly to us, what will remain undone till we do it. What does our Master expect us to do. Surely if we have at all realized the pitiful condition of the one hundred million women whose lives are blighted and degraded by this false faith, we must give ourselves earnestly to prayer in their behalf; real, earnest, importunate prayer, the "effectual, fervent prayer that availeth much." Pray for them as we would pray for our sisters, for ourselves were we in like misery. Read of them, think of them, picture them, realize them, that so your influence may help, even a little and indirectly, to free them from their chains.

Congregationalists have no direct touch with the millions in the Soudan, in Egypt, in Arabia, in Persia and several other countries. Our work among Moslems is mainly in Turkey, and we mainly are responsible for the evangelization of that empire. How are we doing our work there? Congregationalists have in Turkey 52 ordained missionaries and 12 physicians. The married women number 63 and the single women 68. More than 1,000 native laborers are working with the missionaries as preachers, teachers and medical assistants. The American Board has five theological schools with twenty-five students, and five colleges with more than 1,200 students in the realm of the Sultan. It has also 41 high and boarding schools, and more than 300 day schools with about 20,000 pupils. Thus far few of these learners have come from Moslem homes. But their influence goes all through the communities where they live.

We have done, are doing, a great and blessed work for Turkey. But in the new day which has begun we must do a great deal more. Doors hitherto closed, or at best only ajar, are wide open now, and our responsibility is correspondingly increased. We need more room in our schools for the continually increasing number of pupils. In some places we need new

buildings to replace those that are literally falling. We need more teachers in all grades, teachers who will help to fit the native young women to be centers of light in many remote villages where the foreign women cannot go. We need money for school equipment, maps, charts, material aids which teachers here find necessary, that so the efficiency of their work may be multiplied.

We should be able to supply more Bible women to go about in homes, Moslem and Armenian alike, carrying the light and comfort of the gospel. Many Moslems are buying and studying our Scriptures, and the Word carries power to uplift hearts and lives. We need to supply the publishing department with abundant funds that this great agency may work more widely. Oh! much, much remains for us to do, very much waits for us to do it. Take out your map of Turkey and look over that broad country. See how far apart are the mission stations, how many, many villages and towns have as yet no gospel messenger, and remember that none will go thither till we Congregationalists send. For what do we wait? To live a little longer in ease and indifference? Dare we call ourselves Christian and neglect those needy ones? What use to study the Moslem world if we do nothing to help? Let us lay hold of some corner of the work with strong, definite purpose that here we will help to make the kingdom come.

MISSIONARY NEWS ITEMS

IT is said that a line could be drawn inside the Soudan, enclosing an area of a million and a quarter square miles, and from sixty to ninety millions of souls, and yet find that inside of that line there is not one missionary, not one Christian, and scarcely any have so much as heard of Jesus Christ. Where are the missionaries who will enter such fields for Christ's sake?

A GREAT English statesman estimated that when a missionary had been twenty years on the field he was worth in his indirect stimulation of trade and commerce ten thousand pounds a year to British commerce. The story of arrow-root in the South Sea is typical. Before the coming of the missionaries it grew wild, ungathered.

A BONFIRE of opium pipes took place at Chang Su-ho's Gardens, Shanghai, recently. Coolies stripped the pipes of their metal work while others broke the boxes used to hold the drug, or the brass lamps for lighting the pipes. The ivory pipes were sawn into small pieces, and the wooden ones were dipped in kerosene, to facilitate their burning. Speeches were made by the Commercial Bazaar Committee, stating the determination to stamp out the opium curse.

"THE Society for the Protection of Children in Western India reports its first annual meeting recently held in Bombay. The objects are the prevention of the public and private wrongs of children, and corruption of their morals; taking action to enforce existing laws for their protection, and to have such laws amended when desirable; the dissemination of right views in regard to the training and up-bringing of children, and the creation of public opinion in favor of their rational and humane treatment. In this work the society aims to be entirely unsectarian; its rules require that rescued children be handed over invariably to persons of their own faith to be brought up."

THE North India Tract Society is striving to supply the urgent need of Christian literature in the Hindi language. India, England and America unite in the great work of sending forth Expositions of the Scripture, as well as books proving that Jesus is Immanuel in a way to convince and persuade Hindu and Mohammedan.—*Missionary Link*.

JUBILEE IN AFRICA

We read of a recent jubilee held at Morija in Basuto land, one of the stations of the *Société des Missions Évangéliques de Paris*, an occasion where five thousand dark-skinned Christians gathered to give thanks for the good tidings, and all that the missionaries had brought of blessing. It must have been a gladsome and picturesque spectacle. "Photographs were taken, but no photograph could give the colors, which were wonderful. No description can give a true idea of such a crowd. The men had nothing remarkable; their faces were more or less expressive, their costumes more or less civilized, with head wear ranging from the English derby to the great straw hat a foot and a half high. It was the women who took the eye; they have a remarkable sense for that which is becoming. They twist their turbans around the head in the most fantastic and becoming fashion, turbans of every imaginable color; one sees even the most vivid red, green, pale or emerald, blue, light or indigo. Christians wear a shawl, in plaid, or a solid color, but never matching the turban. The heathen are wrapped in large blankets, like a steamer rug, but never gray or brown, always with big patterns in red. These colors lightened by the sun make a most pleasing picture, a real feast for the eyes. . . .

"The music was magnificent for these Basutos are fine singers. The missionaries have taught them with much patience, and as they have a natural gift for music the part singing was superb.

"In a way the situation here is unique, the mission being a part of the people to whom they preach. So that the jubilee was a national as well as

a religious festivity. And it is the least of the Protestant churches of Europe, the most persecuted, whose position in its own country is to-day the most difficult, that God has chosen to be the instrument of this great work."

MISSIONS¹ IN CANADA

We read that nearly one hundred thousand Ruthenians are making new homes in the western provinces of the Canadian Dominion. With a history of oppression they are suspicious and ignorant but not irreligious. By experience made distrustful of both Roman and Greek Catholic churches they have organized an Independent Greek Church of Canada—Protestant in spirit and Presbyterian in polity. The Presbyterians carried on medical and educational missions among them and so won their trust. They have also in Manitoba College a class of young men studying to be ministers and teachers.

Canada has also ten thousand Doukhobors and ten thousand Mormons, and in British Columbia every fourth man is Asiatic. Truly, our neighbors over the line have their missionary problem at home as well as we.

MISSIONARY LETTERS

TURKEY

Miss Emma D. Cushman, nurse at Cesarea, writes:—

It has been a very exciting summer. The revolution here has put us all at high pressure. I do not know what the American papers have said about it, but even if they have painted it all in high colors, I am sure they can't half tell it all. It is really most wonderful—the work of God in coming to the rescue of a distressed country.

Cesarea is a hard old place, and a decided reactionary movement began two weeks ago. All governmental affairs here receive their authority from Salonica—queer, isn't it? So immediately—long before this reactionary movement came to the surface—a man, Ali-Ghalib, who is ruling with Enver Bey and Niazi Bey at Salonica, was sent here. My! my! what strong doses he gave these old Turks! "The old days are gone," he said. "Think no more that you can persecute Armenians, aye, kill them when you choose. Think no more that you can carry on works of darkness, and that you are supreme. Do this and you will be hung, you will die the death of a dog."

The old Turks who are opposed to this and who have become so inured to corrupt living, to bribery and to opposing others, go around pulling their

beards and invoking the aid of the prophet to help them through the trials of these "days" that Allah has put on them.

Our governor was forced to take the oath of office. Everyone was suspicious of him, for he was known to be corrupt. But he died suddenly one day, and now our governor is a "Jeune (young) Turk," one who worked in secret before the revolution. The day he came people went out to meet him and escort him in with a blaze of pomp and noise. You know money and position here mean despotism, and these government officials rule most autocratically. But lo and behold! a new wonder was working. The new governor, a young man, simply and plainly dressed, stepped from his wagon, and they said to him, "Your Excellency, had we known you were coming for sure many more would have come out to pay you honor." "What am I?" he said, "only a servant of the government of my country. I want not this display; I came to work, not for this." What a miracle for Turkey! Turbaned and bearded heads were wagged harder than ever. He has been here a week now, and he is what the boys would say a scorcher. Things are being turned over; they hear all sorts of new and wonderful things. "What is money and power?" he said; "do wrong and the richest one of you will get what you deserve." I could write pages of just such things. The anniversary of the massacre is to be observed here in November. The Turks are going to observe it, going to the Armenian cemetery to weep over the graves. The other day a Turkish woman pointed to the Armenian cemetery and said, "Look at those graves! They are our shame and our disgrace."

But the latest came to us Saturday. All day we were expecting our post. Saturday is a great day just for that, especially now when everything comes through. Finally night came, and no post. Then our postman came and said, "No mail to-day; there is a strike on the railroad, whatever that is." He used the English word, "strike." I have been in Turkey ten years and our post has failed so many times; sometimes the mud was too deep; again the postman sat too long in the khan smoking; or, again, the European bag was lost from the wagon. But this! shades of my grandfather! a strike in Turkey! What are we coming to next? In spite of the fact that we had no post, we laughed and laughed.

Our new governor has a son whom he says he is going to send to our boys' school. These things are all so hard to believe. Miss Stone's robber is a new and foremost young Turk. He says that £14,500 bought them a lot of firearms.

We are so glad to get the *Missionary Herald* and the LIFE AND LIGHT. They are coming these days.

CENTRAL TURKEY—AINTAB SEMINARY

Special meetings held every morning during the Week of Prayer found the girls unusually responsive, in spite of the fact that examinations were even then in progress; there have been some conversions and some who, up to this year have been thoughtless and cold and unwilling even to talk of the claims of Christ and their need of divine help, have shown a decided change of attitude. But we have had few strong and experienced Christian girls, fitted to be leaders for the younger girls—we may even say none such as we had last year, either in the first or second classes. The girls who are strongest intellectually have been, generally speaking, not Christians at all until lately, and have much to learn. Principals and teachers have done personal work, but no matter how hard we try, we cannot fill the place of strong Christian leaders among the girls. We ask your prayers that the Spirit of God may work among us and make the next year spiritually fruitful. The schoolgirls gave one hundred and eighty *piasters* gold this year for famine relief at Hadjin.

The year has seen the beginnings of a music course intended to fit girls to take up advanced work in music at Marash College. Miss Welpton said to me this spring, "Your Aintab girls come here and can do work of the very first grade in everything except music. They have to go back in music." This has been due to inadequate preparation, as until this year there has been no special music teacher, and none of the American ladies have time to give to the development of this department. In all fifteen girls have taken organ lessons this year. Basket ball has been introduced, and the girls have taken it up in a spirit at once enthusiastic and fairly self-controlled, so that we feel that it will be an education for them. For the time given to sewing—only one hour a week—the results have been good.

Two *alumnæ* meetings were held during the year. The *alumnæ* are interested in the development of the library, and have recently bought for it a large table, half-a-dozen chairs and a number of Turkish and Armenian books. They have also been working on the records lost in the fire and have nearly completed the list of graduates. Miss Proctor writes that she has a complete list of the graduates in her time, and we think this will enable us to make the records to the year of the fire. One interesting thing is the finding of the first record book of the seminary, supposed to have been destroyed in the first fire, but now come to light in a very unexpected way. This book makes it possible to answer many questions often asked, but hitherto unanswered. Another *alumnæ* meeting was held June 16th. Committees were appointed to plan for the celebration of the fiftieth anniversary of the seminary next year.

Our needs are many and imperative. In the first place the school building should be finished. Walls and floors are already suffering from lack of plaster, paint and oil, and the unfinished rooms ought to be finished, a new flight of steps put on the outside, leading to our porch, etc. A small sum is left of the building fund, but not enough for all we need. We need a windmill, so that the girls may be relieved from the necessity of drawing water from our very deep well. We own half the hospital windmill, but this does not nearly supply all the needs of both hospital and school. We need house furnishings and school equipment which we have not money to buy; apparatus for experiments in physics, so that we need not ask the college to supply our lack in this respect; a new baby organ. We need, and the whole station needs and suffers from the lack of a teachers' training class, offering a full year's course. We need a fund to help poor girls, as the Woodruff fund, not a permanent arrangement, but decreasing from year to year, is entirely used up. We need—and I put this last because of its importance—another American lady, whose coming would make the filling of some of these other needs more nearly possible.

MADURA—INDIA

Mrs. H. C. Hazen of Tirumangalam tells a little of the burdens which a missionary must carry:—

The day before your letters came, some poor Christian women came to me in anger because there was no longer water in their well. They are not members of the church and are ignorant, and only recently have called themselves Christians. Our wells were low, grass and hedge dead or dying, several trees already dead, and others in need of rain at once. Farmers are longing for rain that they might put in their dry crops.

In the women's meeting on Sunday morning we prayed especially for rain. At noon the letters came with their cheer, and in the afternoon a good, big shower, another token for good. Another mercy I must also recount. While the school children were in their villages, I prayed especially that the Lord would reveal his will definitely concerning each one. If I had erred in taking in so many, would he use this time and their fear to cut down the school if he thought best; would he hinder any from returning who would not for any reason be benefited spiritually as well as bodily. I was prepared to lose a great many, but lo! only two failed to return. Two other little boys went home the next morning with great fear, but returned yesterday. I think you will understand that this means that I must go forward with confidence that it is the Lord's will, that all these children are sent here by the Lord himself to receive training. From the village where

the first sick boy belongs, I already have five boys (Nayicks and Robbers), each one of whom is paying rupees 12 per year as fees; and three of them seem like earnest Christians. I feared Satan would use these sad events especially to hinder those boys from returning, so as to hinder the work which has begun in that village.

But the Lord is better to me than my fears. A man from that village has been in to ask me to take some new boys, and when told that I cannot admit new boys until January, he tried to exact a promise from me that I would admit ten new boys from that village in January. When I expressed a doubt as to whether I had room and money to take as many boys from one village, he plead still harder, and said that if I really could not, then we must send them a good Christian teacher to establish a school in their midst. There is a good opening for the right kind of a man. But, oh! they are so scarce. Pray the Lord of the harvest that he may thrust forth laborers.

The two books, *The Success of Defeat* and *The Spirit of Christmas*, are most acceptable—books always are. I have not read either of the books yet, because I think they are good enough to keep for a sick day, or a lonely day, or a wearying day, or a journeying day. Besides, I am wise enough to read other people's books when I have a chance, and keep my own to read when no one offers their books.

I have written you since the trouble we had with cholera in July. It seems strange, after so many years, that our native Christians have been so marvelously spared, that this year the disease seems to have been principally amongst the Christians, all over the country. Sarah Tucker Institute at Palamcottah, the Roman Catholic Convent in Madras, the Lutheran Boarding School in Madura, were all obliged to close school and send the inmates away. Surely the Lord is trying to teach us some important lesson.

You will be interested to know that between twenty and twenty-five of our boarding school children applied for admission to the church October 11th. Some were too young, seven are the children of Hindu parents, old enough to join if they only might receive help and encouragement at home, instead of persecution and temptation. Two parents, who violently opposed their children being Christians six months ago have now given their consent. One youth is already bound to a little wife who will not come with him to be a Christian, and he cannot get a divorce because the Nyak caste permit no divorce. It is too much to expect he will live like a bachelor all his life, although he is quite willing now to give up wife and property for Christ's sake. If only he were free to take a Christian wife sometime in the future, I should feel reasonably sure he would remain firm. Two others

were also asked to wait, because they are minors and their parents are already trying to arrange Hindu marriages for them. Among the applicants were children from eight different castes, which is gratifying, as showing that the Lord is working among all classes. Eight pupils and two adults were admitted to the communion.

A Mohammedan girl, an orphan, is now in our school, and all bear witness to her earnestness in living up to all the light she has, and her intense earnestness in resolving to be ever and always a Christian. I confess I was rather unwilling to take her, because I could not see any future for her, any way by which she could earn an honest, happy living. But she simply would not go, or if she did she came back, and here she is. Perhaps her future is none of my business, and I am reponsible only for the present. So I am trusting and waiting.

THE VALUE OF MISSION DAY SCHOOLS

BY MISS B. BRENTON CAREY

I WAS lately reading over an old diary, written on an itinerating tour, and was struck by the following entry: "We went to the headman's house again; a nice woman greeted us, who said she had been watching for us all day. I was disappointed to find how little she could remember, for she had been most attentive the day before. She said, 'How can I remember in this *Kal Jug?** I have my work to do; I have my children to look after and my husband's food to cook; I cannot read and I forget so soon.'" Again I notice in another place these words: "A woman sat by the tent door and seemed to listen well, but I had just got to the most important part when she remembered her household cares and that she was on her way to buy food, so she quickly bustled off." It is often the same in the city, most difficult to get uninterrupted quiet. Babies cry; spoiled children fret and whine round their mothers; neighbors come in; or perhaps the husband wants his dinner, so that the lesson is often broken off at the most important part.

But come with me to one of our C. E. Z. schools. The bell has rung for prayers; the girls are standing quietly; a hymn is sung; a short prayer offered while all stand with covered eyes. Then the children file off to their classes, and for half an hour you have girls before you who are able to read, trained to remember, to listen and to think, to whom you can point out the truths of the gospel. Do you wonder that we say that school work,

*Age of misery and unrighteousness.

if rightly carried on, is the most hopeful? Very, very important is the zenana visiting, the village itinerating, and the teaching in dispensaries, but all these are greatly helped if the hearers have even had a very little education.

It is sometimes said: "You should teach the young certainly, but gather them into Sunday schools and do not waste Mission Funds upon secular education." Our answer to this is that no knowledge which opens and improves the mind, and is imparted by a Christian, should be called purely secular. Arithmetic teaches the little Hindu girl that much-needed lesson of how to think and observe. Geography, history and object lessons enlarge her mind. She can no longer believe that an eclipse, or an earthquake, is caused by some of the absurd reasons to which her mother and grandmother attribute it. Needle-work, drawing lessons and the sanitary primer, all help to teach neatness, wisdom and cleanly ways, which will make the young daughter-in-law respected in her future home.

Not long ago a member of a Hindu household in Karachi was struck down by a severe illness. It was the young educated daughter-in-law who then came to the front among the women. She remembered what the doctor advised; she gave the medicine at the proper intervals by the clock, not only whenever she happened to think of it! She persisted quietly and firmly in having food and medicine taken, in spite of the protests of the patient, remembering how her school-teacher had been able to make her take quinine when no one in her own family could persuade her to look at it! All in the house were ready to acknowledge that it was to her care and attention that they owed the life of the sick one. "And it was you who taught her all this," they said gratefully to her teacher. "You have given me a good daughter-in-law, we like the girls who come from your schools," is high praise from a Hindu mother-in-law, and we much rejoice at hearing it, especially when it is said of those who are trying to walk worthy of the Lord in whom they believe.

The daily Bible lesson taught, not as a task, but by the lips of a teacher in whose heart the truth she is trying to impart to others has taken root downwards and is bearing fruit upwards does affect the minds and lives of the hearers. We try to give that lesson at an hour when all pupils will be present. With the help of pictures and maps the Bible story is made as real as possible. The application to daily life is not forgotten, either during the lesson or afterwards, when childish faults and failings give occasion to refer to it again. Whenever it is possible to find quiet for talk and prayer the little one is pointed to the only true power by which sin can be overcome.

"But we want to hear of results," you say, "are there any?" Not, as a rule, those that can be counted, or written about. While men missionaries can point to many schoolboys who have come out to become the truest, the best taught, and the most spiritually-minded of their converts, we zenana missionaries can only speak of such girls as very rare cases indeed. A woman is not a free agent in India. She is married before she is of age to choose for herself, and then has no freedom of action. Her case is one of great difficulty. "Is it right for a young wife to leave her husband even had she the power to do so?" is a question over which there are grave talks in the mission field. We cannot enter on this subject here, suffice it to say that the difficulties that beset a Hindu wife are almost insurmountable. We can therefore believe that she is carrying out the gospel command even when she can only "confess with the mouth Jesus as Lord" in her own home and among the members of her own family. This many have done and are doing. "You must allow me to read the Bible, it is my only comfort," said a delicate young wife to her father-in-law lately. "You say I am a good girl in every other way, and your only wish is that I should not follow Christ," said another, "but it is obeying him which has made me able to please you by my conduct." Many refuse to bow to idols. Many have passed away from this world with words of faith and trust on their lips. "Why should you cry? I am going to God. Jesus Christ died for me and my sins are forgiven," are last words which are often repeated to us by the relatives of some young girl who has been a pupil in our schools. Then there are the secret believers. They fear to confess, but their faith is true and deep. Dare we say that the loving Saviour does not draw near and listen to the silent cry which goes up to him from them, even though their lips hardly dare to frame the words of prayer lest any should hear and be angry? Such women meet their former teacher at rare intervals and assure her that their faith is firm. "No one can take from my heart what is there, although my books have all been taken from me and you cannot come to see me," is whispered into their kind friend's ear.

Are these results sufficient to justify our efforts? We missionaries think so, Christian sisters. So we beg that you will not relax your efforts, and let this or any other branch of C. E. Z. work languish for lack of funds. The need is great. Listen to this extract from a paper of the Christian Literature Society which I came across the other day. "Of every one thousand persons in India nine hundred and forty-seven cannot read or write. The illiterate women and girls are more numerous than the men and boys. One person in ten of the males has an elementary education; but only one in one hundred and forty-four of the females. This vast multitude is beyond

our reach. The printed page is an unmeaning mass of symbols to be interpreted by him who is wise." The paper goes on to say that government is making greater efforts than formerly for the education of women. But what will that be? A Christless education! Shall we not be first in the field, and offer in all the towns and villages of India an education teaching the fear of the Lord which is the beginning of wisdom? Hundreds of villages in Sindh are unoccupied. Municipal schools for boys are everywhere, but, as yet, the work among the girls is ours if we can but take it up. How long this will be the case who can say? Many places are asking for female education. It remains with the people of Christian England to say if the education given is to be with or without the knowledge of Christ, but the opportunity may soon slip from our grasp.

I saw a tiny Chinese shoe on its way to an exhibition the other day! We are all indignant, and justly so, at the cruel custom of foot-binding in China, but cannot we rouse Christian men and women to feel also for the moral foot-binding which is being endured by C. E. Z. missionaries in India and China at present, as they squeeze a healthy, growing mission into the tiny shoes of Retrenchment? I wonder whether moral or physical squeezing gives most pain!

We are longing to put on our "seven-leagued boots" to march round the villages, starting new centers and new efforts, but are drawn back by the reminder that we "must not look only at our work, but at the limitations of finance!"

English Christians! will you not unbind our feet and set us free to carry the Gospel of Peace to all who need it, ere it is too late and the opportunity has been lost?—*From India's Women and China's Daughters.*



HELPS FOR LEADERS

LEADERS IN COUNCIL

BY MISS LUCIA C. WITHERBY

"If you want to introduce any ideas into a nation's life, you must put them in the schools." These were the words of Count Von Humboldt, the great German statesman. If they are true of the day schools, they are just as true of our Sunday schools. The sooner we are wide-awake to this fact

in our mission work, the sooner the homeland churches will come to a realizing sense of their responsibility for the more distant service.

With the junior leaders lies the privilege of so keeping the missionary information circulating in our Sunday schools, that the boys and girls will be constantly eager to know more. Ours is the privilege also of keeping the boys and girls to connect the God of Joseph with the God of Joseph Hardy Neesima in a very natural way. They will easily associate the protector of John G. Paton with the fourth figure who stood beside Daniel and his companions in the fiery furnace.

In order to push forward this work, we ought to aim to have a missionary committee appointed in each Sunday school. The duty of this committee should be to keep in touch with the American Board and the Woman's Board.

The children in the beginners' class have two highly developed characteristics—imagination and curiosity. The day school teacher encourages the children to imagine countries and homes which they have never seen, and to be curious about the children who live in those homes. Why cannot our Sunday-school workers make use of the same instincts in the child?

The beginners' lessons furnish the opportunity to bring in missionary material under the subjects of giving, kindness, helpfulness, etc. It is the spirit of helpfulness or kindness that we want to cultivate in their lives.

They are fond of fairy stories, and anything "make believe" has a very strong attraction. Objects and pictures easily hold their attention. If the illustrations have a setting of things with which the child is familiar, the teacher can introduce any number of strange objects and circumstances, and the children will easily imagine the picture. They will see at once the child in the town a short distance away, and want to share with him their own good things. Unconsciously the little selfish minds will begin to be selfish for the other child, and want him to have the things that will make him happy. Starting with children at hand it will be very easy to lead them a little further away each time without their realizing how far they have gone. Where there are children doing or needing something there will be an interest for the little hearts, if the ideas presented are very few and very simple.

Has any worker with children of this age any suggestions to give us as to her use of missionary material? We should like so much to know of plans that have been used with these very small boys and girls.

Next month we shall talk over some of the material available for primary and intermediate boys and girls.



Our Work at Home

PRAYER FOR MISSIONARIES

(Issued by Board of Missions of the Protestant Episcopal Church.)

O Lord, who didst come to seek and to save the lost, and to whom all power is given in heaven and in earth, hear, we beseech thee, the prayers of thy church for those who, at thy command, go forth to preach the gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord; and from all the devices of the powers of darkness. And while they plant and water, send thou, O Lord, the increase; gather in the multitude of the heathen, convert in Christian lands such as neglect so great salvation; so that thy name may be glorified and thy kingdom come, O Gracious Saviour of the world; to whom, with the Father and the Holy Ghost, be honor and glory, world without end. AMEN.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR FEBRUARY

CHAPTER IV OF THE NEARER AND FARTHER EAST, WORK THAT REMAINS TO BE DONE

THE aim of the meeting should be to show every woman that work remains for her to do, and to kindle an earnest purpose to do it. The Scripture reading may well center about the golden rule. Use a map showing the Moslem countries, with large figures indicating the number of millions of people in each; as 59 for Africa, 62 for India, 30 in the East Indies, 13 in Russia, 8 in Arabia, 9 in Persia, 13 in Turkey. Let one woman present the difficulties of the task; as languages to be learned, prejudices to be overcome, persecution to be faced, apathy at home, and so on.

Let another give the encouraging side; as the weak side of Islam, its failure to compete with Christian nations, the growing sense of brotherhood all over the earth, the great spread of the Bible, the influence of schools and hospitals, the example of native Christians, the great change in Turkey, and the promises of God. To enlarge on each of these hopeful elements, and perhaps others, will help to strengthen our resolve.

BOOK NOTICES

Bishop Hannington and the Story of the Uganda Mission. By W. Grinton Berry, M.A. Published by Revell Company. Pp. 208. Price, \$1.00.

We learn from the Preface that this sketch is compiled from the more elaborate biography by Rev. E. C. Dawson; *The Wonderful Story of Uganda*, by Rev. J. D. Mullins; *The History of the Church Missionary Society*, by Mr. Eugene Stock, and about a third of the book is by Bishop Hannington himself, taken from letters written to his nephews in England, with humorous illustrations. We recall Bishop Brooks' unique and racy letters to his nieces in Boston when he was traveling abroad, and conclude that a great man never appears more attractive than in this serio-comic vein. The author tells us that his hope in preparing this record of one of the most thrilling campaigns of the gospel warfare in heathen lands is that the book may have a wide-spread circulation among the older members of Sunday schools and Christian Endeavor Societies.

It is of deep interest to all friends and supporters of missionary work.

In this brief volume we have the amazing evolution of a fun-loving, popular boy into one who, for Christ's sake, can work solitary in Uganda, in perils oft, and finally to meet a martyr's death after thirty-eight years of mortal life.

G. H. C.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE.—“Six Years in Burma,” *Missionary Review*, January. The *National Geographical Magazine* for December has charming illustrations of life in Korea, and the Malay Peninsula.

TURKEY.—“State of Affairs in Turkey,” by Rev. F. J. Bliss, D.D., *Missionary Review*, January.

AFRICA.—“The Education of African Natives,” *Westminster Review*, December.

CHINA.—“Missionary Influence in Chinese Reform,” *Missionary Review*, January. “The Feminist Movement in China,” *Review of Reviews*, January. “Social Transformation in China,” *Contemporary Review*, December. “Rule of the Empress Dowager,” *Nineteenth Century*, December.

JAPAN.—“Prospects of Christianity in Japan,” *Missionary Review*.

INDIA.—“India in Parliament in 1908,” *Fortnightly Review*, December. “Danger in India,” *Nineteenth Century*, December.

Articles of general interest are: “Cyrus Hamlin, Missionary Captain of Industry,” “Hiram Bingham, Apostle of the Pacific Islands,” and “The Actual Religious Conditions in Russia,” all in the January *Missionary Review*.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland, 20; Auburn, High St. Ch., Miss. Band, 20; Bath, Winter St. Ch., Aux., 96.01; Bethel, Aux., 8.10; Brunswick, Col., 7.42; Portland, Annie A. Gould Tent, Dau. of Vet., 46; High St. Ch., Aux., 20, State St. Ch., Aux., 48.01; Wilton, Aux., 4. Less expenses, 8.14, 241 40

NEW HAMPSHIRE.

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VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford, Ascutneyville, Aux., 8.50; Barton, Aux., 14.66; Barton Landing, Aux., 11.75; Berkshire, East, Aux., 10; Bristol, Aux., Th. Off., 12; Brookfield, First Ch., Aux., 5; Burlington, College St. Ch., Aux., Th. Off., 19; First Ch., Aux., Th. Off., 52.35; Castleton, Aux., Th. Off., 18.15; Colchester, Aux., Th. Off., 2.05; Cornwall, Aux., Th. Off., 10.70; Derby, Aux., Th. Off., 5; Enosburg, Y. P. Miss. Soc., 4; Essex Junction, Aux., Th. Off., 10.75; Fair Haven, Aux., Th. Off., 15; Franklin, Aux. (Th. Off., 11), 15; Hartford, Aux. (Th. Off., 12), 15.39; Mrs. H. C. Pease, 2; Hardwick, East, Aux., Th. Off. (with prev. contri. to const. L. M. Miss Abba M. Hovey, 8; Hinesburg, Aux., Th. Off., 5.40; Jeffersonville, Friend, 50; Jericho, Aux., Th. Off., 5.55; Jericho Center, Aux., Th. Off. (with prev. contri. to const. L. M. Mrs. Adelia Bicknell), 18; Lyndon, Aux. (Th. Off., 6), 33; Manchester, Aux., Th. Off., 13.27; Middletown Springs, Aux., Th. Off., 12; Morrisville, Aux., Th. Off., 17.50; Orwell, Aux., 11, Mrs. E. E. Young, 5; Pittsford, Aux., 27; Post Mills, Aux., 10.50; Poultney, East, Aux., 1.50; Putney, C. E. Soc., 10; Randolph, Aux., 23; Rochester, Aux., Th. Off., 8.05; Rutland, Aux. (Th. Off., 30.05), 40.05; Rutland, West, C. E. Soc., 5; South Hero, Aux., 12; Saxton's River, Jr. C. E. Soc., 5; St. Johnsbury, North Ch., Aux., Th. Off., 37.92, South Ch., Aux. (Th. Off., 54.20), 63.25; Thetford, C. E. Soc., 8; Waterbury, Aux. (Th. Off., 20.51), 21.56; Westminster Station, Jr. C. E. Soc., 10; Woodstock, Miss Margaret L. Johnson, 10. Less expenses, 15.75, 687 10

MASSACHUSETTS.

Dan. of Cov., 5, Friend, 5, Friend, 10, Friend, 500, Gift, 150, 670 00
Andover.—Friends, 4 00

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Branch Contingent Fund, 25; Friend, 5 cts.; Andover, Abbot Academy, 18; Free Ch., Aux., 2, Seminary Ch., Aux., 165, South Ch., Aux., 109.22; Bedford, United Workers' Soc., 17; Billerica, Aux., 2 50; Chelmsford, Aux., 5.40; Lexington, Aux., 5; Malden, Maplewood Ch., Aux., 32.32, S. S., 5; Methuen, Aux., 7; Reading, Aux., 10.50, Off. at Ann. Meeting, 63.85; Wakefield, Aux., 65; West Medford, Woman's Christian League, 6, 538 84

Barnstable Co. Branch.—Mrs. C. E. Delano, Treas., Box 296, Falmouth, North Falmouth, Mrs. Abner Paul, Th. Off., 2 00

Berkshire Branch.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield, Gift for 1909, 26.50; Pledge, 5; Adams, Aux., 12; Dalton, Two Friends, 250, Aux., 25, Home Dept., Cong. S. S., 25; Great Barrington, Aux., 8; Hinsdale, Aux., 7.35; Housatonic, Aux., 35.45; Interlaken, Aux., 6; Lee, Two Aux's (C. E. Soc., 5), 23, Second, Aux., 143; Lenox, Aux., 5; Monterey, Aux., 22; North Adams, Aux., 28.27, C. R. 17.73, Haystack M. B., 20; Pittsfield, First Ch., Aux., 30, Memorial Soc., 4, Pilgrim Dau., 1; So. Ch., Aux., 15.74; Richmond, Aux., 4; South Egremont, Aux., 1.25; Stockbridge, Aux., 5; West Stockbridge, Aux., 6; Williamstown, Aux., 20.50. Less expenses, 11.11, 735 68

Boston.—Mrs. John F. Colby, 2 00
Boxford.—M. C., 5 00

Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton, Beverly, Dane St. Ch., Aux., 175; Washington St. Ch., Aux., 10; Boxford, Aux., 4.50; Danvers, First Ch., Ladies' Benev. Soc., 5.50, Miss. Study Class, 5.50, Maple St. Ch., Aux., 10; Essex, Aux., 10; Gloucester, Aux., 22; Hamilton, Aux., 3; Lynn, Central Ch., Aux., 10, First Ch., Aux., 10; Lynnfield Center, Aux., 5; Manchester, Aux., 5; Salem, Crombie St. Ch., Aux., 20, South Ch., Aux., 11, Tabernacle Ch., Y. W. Aux., 40; Swampscott, Aux. (with prev. contri. to const. L. M. Mrs. Eliza C. Daniels, Miss Mary C. E. Jackson, Mrs. Caroline L. Warner, Mrs. Gerhart A. Wilson, 12, Pro Christo Soc., 5, Prim. Dept., S. S., 5.06; Topsfield, Aux., 5, 373 56

Franklin Co. Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Coll. at Branch Meeting, 15; East Northfield, Miss Susan B. Higgins, 5; Greenfield, Aux., 5; Montague, Aux., 6; Orange, Aux., 48.15, Jr. C. E. Soc., 12, Orient Club, 70 cts.; Shelburne, Aux., 14.10, 105 95

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. For Work of 1909, 300; Enfield, Aux. (prev. contri. const. L. M's Miss Iola Downing, Mrs. Alex. Sloan); Hadley, Aux., Th. Off. (50 of wh. to const. L. M's Miss Abigail Smith, Mrs. L. W. West), 51.45; Hatfield, Aux., 10; Northampton, Edwards Ch., Aux., Th. Off., 68, First Ch., Aux., Th. Off., 150, 579 45

Malden.—Friend, 15 00

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Lincoln, C. R. 4; Natick, Aux., 64.71; South Framingham, Aux., 42.50; M. C. Senior Branch, 5.68; Wayland, Aux., 20, 136 89

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. For Work of 1909, 110; Brockton, Porter Ch., Aux. (Th. Off., 41), 75; Campello, Mrs. Rufus Keith, 25; Hingham, Aux. (Th. Off., 30) (25 of wh. to const. L. M. Miss Nellie Noyes), 42.18; Manomet, Miss Soc., 10; Milton, Mrs. E. M. Wadsworth, 10; Milton, East, Aux., 5; Plympton, Aux., Th. Off., 13.20, C. E. Soc., 8; Stoughton, Aux., Th. Off., 10.07; Weymouth, South, Old So. Ch., Aux. (Miss F. Adelaide Dyer, 10, Miss Sarah B. Tirrell, 10), 25, 333 45

Salem.—Mrs. E. M. Entwisle, 5 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, Aux., 1; Brimfield, Aux., 23.05; Chester, Aux., 1; Chicopee, First Ch., Aux., 1.50, Third Ch., Aux., 5; Feeding Hills, Aux., 5; Hampden, Aux. (to const. L. M. Mrs. C. H. Burleigh), 25; Holyoke, Second Ch., Aux., 40; Huntington, Aux., 2.60; Ludlow, Aux., 1; Mitteneague, Ladies' Benev. Soc., 7; Monson, Aux., 6; Palmer, First Ch., S. S., Cl. of Mrs. Edith Clark, 1.75; Southwick, Aux., 21; Springfield, Faith Ch., Ladies' Aid Soc., 4, First Ch., Aux., 25, Hope Ch., Aux., 10, Mission Reserves, 5, North Ch., Aux., 2, Olivet Ch., Aux., 1, Golden Link Aux., 1, Park Ch., Aux., 4, South Ch., Aux., 5.25; Westfield, First Ch., Aux., Mrs. Jane A. B. Greenough (to const. herself L. M.), 25, Second Ch., Aux., 8; Wilbraham, Aux., 1, 232 15

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Arlington, Bradshaw Miss. Soc., 1.25; Auburndale, S. S., 13.50; Boston, Friend, 50; Central Ch., Miss. Study Cir., 4.75; Mt. Vernon Ch., Aux., 79; Old South Ch., Aux., 477; Park St. Ch., Aux., 15; Shawmut Ch., Dau. of Cov., 50; Union Ch., Y. L. Aux. (Miss Elsie V. Robbins, 5), 40; Boston, South, Phillips Ch., Aux., 10; Brighton, Aux., 5, C. R., 3; Brookline, Harvard Ch., Aux., 150; Cambridge, First Ch., Aux., 54.65; Friend, 53, Mrs. C. S. Roberts, 25, Mrs. F. W. Whittemore, 25, Shepard Guild, 6.75, North Ave. Ch., Aux., 10, Pilgrim Ch., Aux., 6.25, Prospect St. Ch., World Dept. Woman's Guild, 6.25, S. S., 20.30; Charlestown, First Ch., Miss L. E. Morss, 2; Dedham, Aux., 50; Dorchester, Central Ch., 5.75, Aux., 13.20, Harvard Ch., Aux., 5, Second Ch., Y. L. Miss. Soc., 20; Everett, Courtland St. Ch., Jr. C. E. Soc., 1, Mystic Side Ch., Ladies' Aid Soc., 5; Faneuil, S. S., 91

cts.; Foxboro, Aux., 5.62, Cheerful Workers, 9.38; Hyde Park, Aux., 54.52; Jamaica Plain, Central Ch., Aux., 57; Newton, Eliot Ch., For. Dept. Woman's Ass'n, 434, Eliot Helpers, 11.50, C. R., 20; Newton Centre, First Ch., Aux., 148; Newton Highlands, Aux., 16.50; Newton, West, Second Ch., Aux., 6, C. R., 5.79; Roslindale, Martha and Mary Guild, 5; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 138.60, Jr. C. E. Soc., 10; Roxbury, West, So. Evangel. Ch., For. Dept., Woman's Assoc., 5; Somerville, Broadway Ch., Aux. (Th. Off., 22), 25.50, Winter Hill Ch., Dau. of Cov., 65; Walpole, Woman's Miss'y Union, 1 60; Wellesley Hills, Aux., 21.50, Miss Putney, 2. Less 25 paid Treas. Woman's Home Miss'y Assoc. to refund amount paid to Suffolk Br. by Woman's Union, West Roxbury, by mistake, in November, 1908, 2,234 07

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Blackstone, Aux., 2; Grafton, Mrs. E. P. Usher, 1; Petersham, A. D. M., 200; Princeton, Aux., 48.72; Ware, First Ch., Ladies' Benev. Soc., 4; Warren, Aux., 4.15; Westminster, Aux., 20; Worcester, Piedmont Ch., L. L. B., 30, Woman's Assoc. (prev. contri. const. L. M's Mrs. Charles W. Bassett, Miss Mary E. Gould, Miss Winifred W. Miller, Mrs. Mattie E. Rollins), 309 87

Total, 6,282 91

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Auxiliaries for 1909, 84.25; Life Members for 1909, 276; Int. on Bank Bal., 70 cts.; Chepachet, C. E. Soc., 10, S. S., 2; East Providence, United Ch., S. S., 3.40; Kingston, S. S., 5; Little Compton, C. E. Soc., 10; Newport, United Ch., Aux., 10; Providence, Miss Ednah B. Hale, 10, Mrs. R. S. Washburn, 25, Pilgrim Ch., Aux., 25.16, Laurie Guild, 10, S. S., 3, 474 51

CONNECTICUT.

Friend, "Extra," 120 00

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Chaplin, C. E. Soc., 3; Colchester, Aux. (Th. Off., 28), 29; Groton S. S., 14.73; Hampton, Cong. Ch., 9.07, Aux., 5; Ledyard, Aux., 5; New London, Mrs. J. N. Harris, 1,000, First Ch., Aux. (Th. Off., 23.25), 40 15, C. R., 1.20, C. E. Soc., 3.25, Second Ch., Aux. (Th. Off., 134.03), 144.03; North Woodstock, Aux., Th. Off., 11; Norwich, Broadway Ch., Aux., 183.85, First Ch., Lathop Memorial Aux., 3.90, Miss S. H. Perkins, 2, Mrs. Wattles, 50, Park Ch., Aux., Th. Off., 4, Miss Gilman, 25, Mrs. Howe, 5, Second Ch., Aux., 20; Norwichtown, Coll. Quar. Br. Meet., 8.30; Old Lyme, Aux., 34; Plainfield, Aux., 9.50, Y. P. Miss. Cir., 17.50; Putnam, Aux. (Th. Off., 41.56) (to const. L. M's Miss Alice Morse, Miss

Bertha L. Sargent), 50; Stonington, First Ch., Aux., 25, Miss E. Palmer, 5; Thompson, Aux., 10; Willimantic, Aux., 5; Woodstock, Aux., 7, 1,730 48

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Bristol, Aux., 39.21; Glastonbury, Aux., Love Off., 16; Hartford, Miss Ruth Beckwith, 10, Miss Caroline Hansell, 10, Mrs. Chas. B. Smith, 40; First Ch., Aux. (Mrs. D. H. Wells, 25, to const. L. M. Mrs. Earnest A. Wells), 334; Mansfield Center, Prim. S. S., 2.15; Newington, Miss Agnes W. Belden, 2; Plainville, Aux. (Th. Off., 26) (25 of wh. to const. L. M. Mrs. S. P. Williams), 60; Tolland, Mrs. Samuel Simpson, 10, Aux., 10.20, 533 56

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Work of 1909, 831.82; Ansonia, Aux., 50; Branford, Aux., 62.75, C. E. Soc., 10; Bridgeport, First Ch., Aux., 179.40, Olive Ch., C. R., 10.65, South Ch., Aux., 102, West End Ch., C. E. Soc., 10; Brookfield Center, Aux., 7.25; Centerbrook, Aux., 14; Colebrook, C. E. Soc., 5; Cornwall, Second Ch., Aux., 5.50; Cromwell, Aux., 86.99, C. R., 9.55, C. E. Soc., 10; East Canaan, Aux. (25 of wh. to const. L. M. Mrs. E. S. Roberts), 26.55; Guilford, First Ch., Aux., 16.31; Kent, Miss. Cir., 6.50; Meriden, Center Ch., Aux., 55, First Ch., Aux. (325 of wh. to const. L. M. Miss Edith Bartlett, Miss Lottie Bartlett, Mrs. Bertha C. Bemis, Miss Mae Castelon, Miss Minnie J. Darby, Mrs. Gertrude Hall, Mrs. Bertha C. Hill, Mrs. A. C. Morehouse, Mrs. E. C. Shunack, Mrs. Bertha L. Smith, Mrs. Samuel Stohr, Mrs. Evia A. Stone, Mrs. Mary C. White), 335, C. R., 20; Middletown, First Ch., Aux., 28.82, C. R., 11, Busy Bees, 5; Morris, Aux., 25; New Haven, Ch. of the Redeemer, Aux., 91; Dwight Place Ch., Aux., 48.61, Grand Ave. Ch., Aux., 100, C. R., 6, United Ch., P. S. A. Montgomery Aux., 7; North Greenwich, Aux., 5.41; North Haven, Aux., 11.12; North Madison, Aux., 12.10; Norwalk, Aux., 25, Doorkeeper's Circle, 25; Portland, Aux., 15.50; Ridgefield, Aux., 27.15; Sharon, C. R., 13.30; Shelton, Aux., 25; Sherman, Aux. (25 of wh. to const. L. M. Mrs. James Stuart), 30.75; South Canaan, C. R., 2.60; Stamford, Aux., 29; Trumbull, C. R., 1; Washington, Aux., 27; Waterbury, First Ch., Aux., 40.61, Second Ch., Aux., 12.30, C. R., 16; Watertown, Aux., 18, Dau. of Cov., 51.55; Westport, Aux., 14; Westville, C. R., 3; Whitneyville, Aux., 23.68; Winsted, Second Ch., 53.14, 2,658 91

Total, 5,042 95

NEW YORK.

Ratonah.—Miss Helena L. Todd, 4 40

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 40; Antwerp, Aux., 25; Aquabogue, Aux., 25; Blooming Grove, Kyle Miss. Soc., 30.45; Brooklyn, Mrs. J. Crowell, 100, Atlantic Ave. Chapel, Friend, 10, Central Ch., Aux.,

202.66, Lewis Ave. Ch., Aux., 75, Mayflower Mission, Roxana Band, 5, Park Ave. Branch, Aux., 20, Parkville Ch., Mrs. Schenk's S. S. Class, 4.53, Plymouth Ch., Aux., 115, Puritan Ch., Aux., 20, S. S., 16, South Ch., Benev. Soc., 25, S. S., 20, Tompkins Ave. Ch., Aux., 100, United Ch., Aux., 15; Buffalo, First Ch., Lenda-Hand Cir., 10; Canandaigua, Aux., 5; Central Assoc., Semiannual, 12.50, Chautauqua Dist. Semiannual, 4.07; Coventryville, Aux., 8; Crown Point, S. S., 10; Deansboro, Dau. of Cov., 11; Eaton, Aux., 15; Gaines, Aux., 10; Hartford, Pa., Aux., 25; Jamestown, Lydia Kay Cir., 10; Napoli, Aux., 10; New York, Forest Ave. Ch., Aux., 5; North Guilford, Aux., 15; Norwich, S. S., 12.45, Oswego, Aux., 85.27, Oswego, Aux., 5.40; Oxford, Aux., 82.45, C. E. Soc., 13; Patchogue, Aux., 23.26; Richmond Hill, Aux., 10, C. R., 25; Riverhead, Sound Ave. Ch., Aux., 15, S. S., 49.73; Sherburne, Aux., 60.25; Syracuse, Rally, 7.57, Danforth Ch., Y. L. Aux., 10, Geddes Ch., S. S., 1.75, Goodwill Ch., Self-Denial Band, 10, Plymouth Ch., C. E. Soc., 25, Bible School, 40.85; Walton, Aux., 52, C. R., 4; Warsaw, Aux. (C. E. Soc., 7.55) (50 of wh. to const. L. M. Mrs. H. H. Charles, Mrs. J. W. Wiggins), 50.27; Wellsville, Aux., 6; West Winfield, 36.40; White Plains, Aux., 40. Less expenses, 91.86, 1,573 00

Total, 1,577 40

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson. N. J. Washington, D. C., Mt. Pleasant Ch., Aux., 35, Boys' and Girls' M. C., 12.50; East Orange, N. J., Trinity Ch., Aux., 24.85; Montclair, Aux. (Th. Off., 53.90), 92.90; Plainfield, Aux., 50; 215 25

NEBRASKA.

Hastings.—Mrs. J. A. Pratt, 1 00

TEXAS.

Dallas.—Central Ch., Ladies' Miss. Soc., 10 00

MEXICO.

Chihuahua.—Mrs. J. D. Eaton, 2 50

Donations, 8,686 10
Work of 1909, 5,798 29
Specials, 274 64
Legacies, 3,400 00

Total, \$18,159 03

TOTAL FROM OCT. 18, 1908 TO DECEMBER 18, 1908.

Donations, 12,798 92
Buildings, 19 00
Work of 1909, 6,732 98
Specials, 324 64
Legacies, 3,400 00

Total, \$23,275 54

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Editor Pacific Department in Life and Light.
MRS. J. K. McLEAN.

SNAKE WORSHIP IN INDIA

According to the Indian government report, 21,419 human beings in that empire lost their lives by snakebite in 1907. Besides this many thousands of domestic animals were killed in the same way. The following extract from a German paper explains why these fatalities are so common, and shows us that the cure is not in any anti-toxic treatment, but in such an enlightening of the people as to do away with the serpents themselves:—

IN Southern India one sees in the vicinity of the temples under the so-called holy fig trees, or on the much-trodden paths, many stone figures of snakes, to which offerings are brought. They are mostly images of cobras, whose bite brings death in a few minutes. Just because these snakes are so dangerous, they are worshiped as divine. The ancient inhabitants of Southern India saw in the snakes bad spirits, which they tried to keep in good humor, and when the Brahmans and the other higher castes came down from the north, they adopted the same superstition. In cowardly flattery the Hindus called the cobra the good snake. It is regarded like a domestic animal, and never killed by the Hindu, since it is thought to have a divine being. Women and children set milk and crushed bananas before the house for this loathsome poisonous creature, and that naturally attracts the snakes. Then when some bare-footed native comes by in the dusk and steps on this poisonous serpent, he is bitten. And if the bite is not immediately cut out, or burnt out, in from ten to fifteen minutes he is dead.

A highly educated Hindu, minister of the king of Travancore, tells us that as a boy he was often kept awake by the house snake of his family. The Hindus usually sleep on mats on the floor. When this house snake

crept over the mat, it made a noise as when the sea runs back over the sand after a full tide. His mother, said the man, has many times found in a pot in the kitchen one of the cobras rolled up. Our women, daughters or kitchen fairies, would give a shriek of terror at that, and bring the whole house into an uproar. Not so the gentle, quiet Hindu woman. She would carefully and reverently set the pot with the snake at one side, so that the creature should not be disturbed, and might rest long in the vessel. If the family went on a journey, which often happens in Brahman families, they would put the snake in a shallow vessel and set it in the nearest river, so that he might find a new home for himself. Then naturally when it grew a little tedious in this lonesome life, the snake would jump out at the first man or animal who came by, and that meant death.

Once the water-bearer of a lady forgot to put the stopper in the hole through which the water runs out from the bath. Through this entrance in the room frogs could come in moist weather, and after them snakes. As the lady was going to bed she heard in the corner of her sleeping room a loud hissing. She knew instantly that a snake must have come in. She called her servant, and they hunted for him, but now all was still, and the servant said the snake must have gone out again, but the lady would not believe that. She told the servants to look behind the commode. There they found the snake, rising up and still as a mouse.

Upon the Blue Mountains, where it is often very cold, there are occasionally snakes who seek warm places for sleeping. A European lad who lived there with his parents, told his mother several days over that a fish, a cold fish, came nights to his bed. His father wanted to know more about the fish, and watched the bed near by. There he saw that a snake crept into the bed of his little son.

The German missionary, Miss Gertrude Gotse, had repeatedly narrow escapes from poisonous snakes. She says, "One morning I had been sitting in a cane chair. Upon the woven work just before a poisonous snake had taken his place. As the servant lifted the chair to move it, she cried to me that a snake had fallen from the chair. I came quickly with a stick and killed the beast. A few days later I found a snake in my bathroom, creeping into the tub. He quickly found his end also. One night I rose and went into my bathroom, and heard my dog barking. I took my lamp and saw exactly in the spot which I had left a moment before, one of the most poisonous snakes of India. I immediately brought my stick, and in the meantime the snake crept under my writing desk, and there I killed it. Many times I have felt with thankful heart, Thine hand was over me."

From Die Missions-Blatt für Kinder.

GREETING FROM PAO-TING-FU

Keng Chi Tseng, of the Pao-ting-fu Christian Church, to the Christian Endeavor Society of Riverside, Cal.:—

BROTHERS AND SISTERS: Through the grace of our Lord may you have peace. Though we have never met in the flesh and held conversation, yet for the past thirty years I have known foreign pastors and their wives, and also the single lady teachers, and I know that because of the love of Christ they left their relatives and friends, crossing mountains and seas to come to this dark land. Two and twenty-three have died the martyr's death here in China, with twenty of whom I was acquainted, yet I know they died gladly for the Truth. I also know that in their home land are many relatives and friends who pray constantly for the work here and also give their money, even as the widow whom Jesus observed giving her mite (little, but given heartily), until many places have been changed from a living hell to a "little heaven."

My parents, now deceased, were the first to believe (in our village), and realized that their neighbors on the "earth ball that side" did sympathize with us. (This thought is from the story of the man who said he had loved his neighbor as himself, when he had done his duty by those who adjoined his farm, but came to realize a duty to the heathen when asked, "But how about those who join lands with you on the other side of the earth?")

Because of the sympathy we knew you felt, ever since I was in the Theological Seminary twenty years ago, we students used to plan how to get the church in China to be self-supporting.

It is only in the last few years that the church here in Pao-ting-fu has begun to show "eyebrows and eyes" (to begin to have the appearance of what was planned). At present we have the church and city chapel. In the chapel there come four or five men daily to preach, giving their services free. Those who come to hear are sixty, seventy, and sometimes over eighty in number. We also started a home missionary society, which put seven workers in the field, besides paying the pastor of this local church. To build our church we had to borrow three thousand dollars (gold 1,500) by mortgage on property received as indemnity for lives of church members. We also hope to enlarge our city chapel and add an enquirer's room.

In all this self-support we are very much like a little child that still looks to its father or teacher to be helped over (places where it cannot walk alone). Therefore, in the past half year, some of the women and girls of the church, as well as some from outside, have made some little playthings, while from Shansi and Peking others have been bought and are now on their way to America, where we hope they will sell for something to help on in our work.

THE PURPOSE OF MISSIONS

To set forth the essential unity of morals and religion, of holiness and righteousness; to lay down as a basis of conduct the old foundation of the Ten Commandments; to proclaim fearlessly the need of repentance; to bring home to all men the marvelous blessing of free forgiveness and renewal of life through Jesus Christ our Lord; to raise the spirit of man to the duty of worship; to nourish it by sacrament and prayer; to hallow the life of the family by benedictions, and point to the Word of God as the source of wisdom and strength; to teach man to reverence humanity, whether native or European, to honor a woman and protect a child, to work at their calling and bear their burdens, to love their country and serve their king, to live with dignity, and, through Christ their Redeemer to die in peace.

WHO SHOULD GIVE?

I HAVE long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world, and now it is time for you to have compassion. I have given my heart; now give your hearts."—*A. F. Gordon, D.D.*

THE Bible women of India recently were most powerfully impressed by the words of an old Mohammedan woman in one of the villages which they visited. After their message she asked, "How long is it since Jesus, about whom you speak, died for sinful people?" The Bible women explained that this took place a very long time ago. "Then why," said the old woman, "has God never told me of this? Surely he ought to have let me known of this long ago!" The Bible women remonstrated against anyone blaming God in this way; whereupon the old woman replied with vehemence and earnestness, "Where have you been all this time, that I have not heard of this wonderful news? Look at me. I am now an old woman. All my life I have said the prescribed prayers. I have given alms. I have gone to saints' shrines. My body is dried up and become as dust from fasting. And now I am told that all this is useless, and that Jesus died to take away my sins. Where have you been all this time and what have you been doing that I have not heard of this before?" The Bible women were conscience stricken.—*Selected.*

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THE CHRISTIAN MAT MERCHANT

BY MRS. ALICE M. WILLIAMS

• "WHATSOEVER the Father asketh you to do, do it," came as an earnest appeal to a young woman to go forth into the Orient to mold and shape the hearts and characters of the women and girls of the "Flowery Kingdom." The door was open to her on many sides, but there were also doors closed, and hearts were calloused as we find many in Christian lands, and oh how her heart ached over these women.

We had a Christian mat merchant who immediately wanted to establish his newly found life by living aright in his own community and in being an honest business man. His first duty was to take down his idols in his store, discontinue the burning of incense and close his place of business on the Sabbath day. He had Christian posters put up over his door and on his door frames, signifying that in the future his store would be loyal to all good deeds, and closed on the Lord's day.

His wife became very bitter over the changed life of her husband. She was ambitious, she wanted to lay up money as a reward of merit. She said to him, "Yes, these foreign devils have come into your home and bewitched you. You do not care for me any more, your business will fail and we will starve." Day after day she would revile him and persecute him.

The missionary went to his place of business to inquire into his prosperity or adversity and was told, "My business has never been so good as it is now ;

instead of taking in ten *tails* a week I am now increasing my trade to forty *tails*." At the end of a month another inquiry was made, and again was told that he had never been so prosperous. "How is your wife?" "Growing more bitter each day," was the reply; "oh won't you pray for my wife, I want her soul saved. I don't care for my persecution, I want her saved."

Miss Partridge went week after week to her home to teach her to read; at first she was interested, and then she became indifferent, finally she was received with coldness and disdain. However, not losing heart, she would go week after week with the hope that her heart might be touched and softened, but alas the door was finally closed entirely. The husband would plead for her week after week in the prayer meetings.

They had several daughters born to them, but they were soon smothered by the hand of the mother, and thrown out to the dogs and wolves to devour that she might go out and serve as a wet nurse, thus increasing their wealth. There were two bright boys in the home, but the father heart longed for a daughter, and daily he prayed that they might have such a blessing. The Father of Fathers heard this prayer and gave them the coveted treasure. Alas! it came in the daytime while the father was at his store. When he returned at night he found the little dead body. The cruel mother heart had the midwife strangle it. The poor man was bowed with grief, but it could not bring back the life. It was his pleasure, however, in the midst of revilings to make a little tiny coffin and lay it tenderly in the earth himself. He came to us a broken hearted man. Many prayers were offered for her, and as a last resort he asked the deacon of the church, Mr. Liu, to show her and his village friends the lantern slides, thus giving to her the beautiful pictures of Christ's nativity and life.

These two one afternoon started for the village home with hope and prayerful hearts. They drove into the courtyard and were greeted with revilings and cursings, but they paid no heed to it hoping to win her interest. While Mr. Liu was adjusting the lantern this woman picked up the precious slides and threw them into the street breaking them into atoms, then turning to the astonished men she said, "There, I will show you whether you can bring the evil spirits on my place." The crushed husband turned and said, "My last hope is gone; oh, can we not save her?" and the home was left in its awful darkness.

Not long after this the woman was taken seriously ill and died. After her death the good deacon tried to console the husband and said to him, "My heart is filled with compassion for you, but I know that you are now made happy. The merchant turned quickly and said, "Happy? Why should I be happy?"

The deacon replied, "Why, your old tormentor is dead, and now your life will be filled with peace."

"No, no," he cried; "she was my wife and the mother of my children. It will be my regret that I could not save her soul. She has died without knowing Jesus' love. It is all very bitter, very bitter." We who live in Christian lands cannot understand the awfulness of the blackness and darkness of the heathen land and of the struggles for righteousness.

It is not all without hope, for there are hundreds ready to respond, and oh the joy of reclaiming one of these. There are millions now with outstretched hands beckoning to you and to me to come over and help them. Who will be willing to take up his message to-day and say, "Whatsoever the Father asketh of me I will do it," either to give money to send others or to give their lives for this most appealing cause.

THE FIRE AT ECHIGO, JAPAN

Mr. Edward S. Cobb, in *Mission News* of Japan, tells of the great fire in Echigo:—

It was a bad enough calamity in itself, but coming after the spring conflagration, it seemed almost more than the city could endure.

But the loss which concerns the Christian work most was that of the church building. This and the churches of the Presbyterian and Roman Catholic missions, together with the homes of fourteen Christian families, and our most important preaching place were all swept away. Fortunately the homes of the missionaries were spared, being in a more secluded part of town. Spared they were for service, for the house which was Mr. Curtis' is now used as a church downstairs, and as a refuge for two Christian families. Our house gave shelter for awhile to seven French Roman Catholic sisters, of whom three remain up to the present, our relations becoming very cordial.

To meet this loss both townspeople and Christians have rallied bravely, and one can hear the sounds of rebuilding far into the night. The streets are being restored at a most astonishing rate, and fortunately a lesson has been learned from these two fires, for the city authorities are widening these streets at this opportunity. In the district burned out last spring it is often hard to tell that there ever has been a fire, save by the new fine houses.

The Christians are doing their best to raise the money needed for a new church home. They have put their hands down deep into their pockets, one wealthy member, though burned out himself, giving two hundred yen. But for the most part, their pockets are not so deep, and they must raise the money in other ways. The women, under Mrs. Cobb's guidance, have

been busily at work for a long time, dressing dolls, and making many fancy articles to be sold in America at huge profits. It remains to be seen whether they net very much, but the fact that the women were able to do something themselves pleased them very much. There is a fine spirit of independence, much better than we have ever seen. They needed just this calamity to bring it out. Another of their schemes for earning building money is to give a series of concerts, some of which have been already held, in various centers of the province. Part of the program is contributed local talent, part is professional from Tokyo. The missionaries too have done what they could to help.

MISSIONARY LETTERS

Mrs. Arthur P. Sanford writes from Kobe, Japan, October 31, 1908:—

The summer was a helpful one, and, in spite of the fact that I spent four or five hours a day in language study during most of the time in Karuizawa, I brought back fresh vigor and strength to the work here. We miss Miss Cozad greatly, both in school and the family, and shall be glad to welcome her back from the north the last of next month. Two things have made it possible for Miss Talcott and me to carry the work this term. One is the acquisition of the teacher for whom we have been waiting and praying this last year. Mr. Matsumoto, who is teaching theology and church history, and fitting in beautifully in various places, is a graduate both of the Doshisha and of the higher normal school in Tokyo, and has also studied three years at Hartford Seminary, where President McKenzie was a potent influence in shaping his thought.

Then the other thing to make the work lighter this term than usual is the fact that our third-year classes are out for their six months of field work before taking their last two terms in the school. We get most satisfactory reports about them, and in the case of one the church where she is working are so delighted with her that they have already bespoken her services after graduation. The Women's Missionary Society have their eyes on another one as a possibility for the work in Korea. Owing to unfavorable conditions in the Komachi Church, at Matsuyama, where Seko San went in July, it was not thought best by the missionaries there for her to remain, and instead she is in Okayama helping in Miss Wainwright's work.

The number of students in the other classes remains the same as last term, and there is a beautiful spirit of harmony and earnestness in the school. The work of the summer has made some of the women realize

very deeply their need of being well grounded in the Bible, and it is a perfect delight to try to guide them.

One interesting event this fall was the dedication of the building formerly used by our school as the Sunday-school annex of the Kobe Church. It has a much better location, in the rear of the church, than it had on our back street, and has entered on a new and most promising term in the Master's service. The whole second story can be turned into one large assembly hall, and the day after the dedication some of Miss Barrows' friends at the church met in this room, and had a photograph taken to be sent to her, that she might see the old familiar room in its new dress. I don't believe there are imaginable circumstances under which to the Japanese mind a photograph is not appropriate, and in this case it certainly seemed a happy thought.

In connection with the Hyogo Conference, at Akashi, October 10th, the church there celebrated its thirtieth anniversary. As I listened to the historical sketch of the church I was impressed by the fact that it had been a real missionary church, reaching out to towns and villages on all sides. And as the tender mention was made of Miss Dudley and Dr. Atkinson, and their help in the beginning of the work, I realized how the work we are doing now is to go on and on, how the influence we are exerting now is to spread in ever-increasing circles, and the important thing is that the foundation be laid sure and firm on the rock Christ Jesus.

November 14th.—I am sorry this letter got snowed under, so to speak, for it was already overdue when I commenced it. But "extras" of various kinds crowded it quite out. A week from to-day we expect to have Miss Cozad back with us, and that will ease up things some.

One little item of interest that I want to add is that on the 17th when the Emperor is to be present at a naval review in the harbor, the Christian women here in Kobe are planning to have booths at five different places, where bags of candy are to be sold, and in each bag is to be a printed slip of paper with the names, etc., of the different Christian philanthropic enterprises in the city. I think tracts are to be distributed, but am not sure. Our women are to have charge of one of the booths.

AFRICA

Miss Nellie J. Arnott writes from Kamundongo, Africa, September 3, 1908:—

You will be glad to know that I am no longer alone. Miss Stimpson and I are settled at housekeeping again, so the house is not so big and lonely.

We are having our vacation, but still I have been just as busy as I can be. We didn't get back from the conference and Gamba trip until the third of

July. Then there were the unpacking and settling of Miss Stimpson's loads and some repairing and house cleaning to do.

I have been going to Cesanji afternoons the last three weeks, helping with the school there. It is just a nice walk and does me good to get away. I would rather do it than sew or anything else. I am in hopes, now that as I shall be relieved of part of the station schools, to be able to visit these nearby out-station schools often. It makes a difference in the attendance and the work done if one of us can go often.

Since Miss Stimpson has been back she takes the station children for their Sunday afternoon meeting, and I have been going to our nearest village for a meeting with the children there. Sometimes one of the Christian girls goes with me and helps, thus she is getting in training. Last Sunday I was unable to go, so she went alone.

Mr. Sanders is just returning from a trip to Gamba. We expect him here to-morrow. A letter came from him yesterday, in which he said he received five into the church and held a communion service with them. It all puts such longings in our hearts to be with them.

CHINA

Mrs. Minnie Case Ellis writes from Lintsingchou, October 23, 1908:—

Our first week of school this term was not so hard as last spring. The new schoolroom and the dormitories were all up and, though not quite dry yet they were usable, and such a difference as they have made. The little girls now have a court in which to play that is bigger than any girls' school court that I have seen, and that is not saying that ours is a foot bigger than it ought to be. The girls have room to run about and play and work off some of the animal spirits that turned into mischief and something of quarreling last spring. How could they help quarreling when they could not turn around without running into some one. And yet we are very glad that we did have the spring term. Miss Tsu looked over the girls the other day and said, "The girls who were here last spring seem so much older than those who have just come in this term, don't they?" They help the others and we have not even had to mention some of the things upon which we were constantly harping then. One of the things that is going to be most helpful is the addition of a matron. We had thought that the woman we asked to be cook would look after the children too, but, though Mrs. Liu is most faithful and diligent and cleanly and a good cook, she has not one thought outside of her cooking. Miss Tsu is young and really needs some one to look after her, and so we have called Mrs. Li in. Of course we hope as the girls grow older to be able to do without the cook, but, with

one exception, they are all too young to take such a burden yet. Mrs. Li has been such a comfort in so many ways. The girls mind her, and their eating and going to bed have been done decently and in order since she has been there.

The new little girls are so interesting. I would like to tell you about each one of them but I know that you have not time for that. One of them we call Glory because that is part of her name in Chinese. She is a neighbor of one of the girls who came last spring. Feng Ying belongs to a Christian family which has prayers every day, and she herself knows nothing at all about heathen worship except as she has seen it in other homes than her own. She and Glory used to play together and Feng Ying began teaching her the catechism. Glory was interested and learned rapidly. Feng Ying told her about the coming of the pastor who would receive people into the church. Glory by this time had become a regular attendant at family prayers at Feng Ying's home and really knew something about the gospel, and she decided that she would like to enter this church. Feng Ying told her father about Glory's wish, but he objected that Glory's people were all heathen and that Glory knew nothing of the doctrine. To the former, Feng Ying could say nothing, but the latter she stoutly denied. Glory was called in and examined, and Mr. Niu found to his surprise that she did know something of the Truth as well as most of the characters in the catechism. She was received into the church on probation.

When Feng Ying went away to school, Glory began immediately to plan to go, too. Her stepmother objected to the expense, but Glory unbound her feet and kept on studying and talking about going. Her father had become more or less regular in his attendance at church and considered himself an inquirer. When the pastor came again in the spring to meet with the church members he found that Glory had her contribution ready with the others. It was only four cents, but four cents is half of the wages that a man would earn in a day doing ordinary labor, and she had accumulated hers, not by work, for there is little that a child can do to earn money, but by self-denial. Children are as fond of peanuts here as at home. The four cents that she brought to the pastor was made up of forty-nine pieces, and that means that forty-nine times she had gone without buying the treat that she liked so much. Now she has come to school and she is good and studious, and in a year or two we hope that she will go on to Pang-Chuang and that she will indeed always be "Glory"!

We had taken so much pride in our big playground for the children that we were somewhat taken aback when we found that at first they were afraid.

They have all been accustomed to living in small courts with many of their own people about them, and to be at the north side of a big court, and only little girls by themselves, was a situation that filled them with terror. The women of the station class slept with them for a few nights and then they were all right.

Miss Ellis goes up to the school every day. She is doing so well in her studies that she really has the time to put in at the school without fear of hindering her language work. She leads prayers once a week. She gives music lessons to the wife of one of the teachers, and has brought new interests into this young woman's life that are going to be a big boon to her. I am already beginning to plan for the tours that Mr. Ellis and I may take this winter, for with Mrs. Li to take care of the children as she is doing, and Miss Ellis to do what she is doing, and can do, there is no use in my being there, too.

THE true woman in every estate of life is neither the Martha that serves and never sits, nor the Mary that sits and never serves; but the combination of serving that is never so encumbered that it cannot stop and sit at Jesus' feet in worship and adoration, and of worship that never sits so still in absorbed meditations that it cannot rise when the Master calls, and gird itself, as he did once, to wash the disciples' feet.—*Bishop Doane.*

IF one is a true Christian, he can prove it more easily by good deeds than by loud words.

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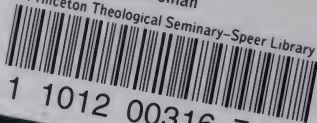
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